

بسم الله الرحمن الرحيم

# Arabic Tutor

## Volume 2

A Translation of

تسهيل الأدب في لسان العرب

popularly known as

عربی کا معلم

*Arabic Tutor – Volume Two*

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عن ابن عمر رضي الله عنهمَا قال قال رسول الله صلى الله عليه وسلم من أحسن منكم أن يتكلم بالعربية فلا يتكلمن بالفارسية فإنَّه يورث النفاق  
(المستدرك على الصحيحين)



Sayyidunā Ibnu 'Umar ﷺ narrates that Rasūlullāh ﷺ said, “Whoever can speak Arabic correctly should not speak Persian because it creates hypocrisy.”

(Mustadrak of Hākim)

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## ***Transliteration***

The following method of transliteration of the Arabic letters has been used in this book:

|   |    |
|---|----|
| ا | ā  |
| ب | b  |
| ت | t  |
| ث | th |
| ج | j  |
| ح | h  |
| خ | kh |
| د | d  |
| ذ | dh |
| ر | r  |
| ز | z  |
| س | s  |
| ش | sh |
| ص | ṣ  |
| ض | ḍ  |

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|   |      |
|---|------|
| ط | t    |
| ظ | z    |
| ع | á    |
| ع | í    |
| غ | ú    |
| غ | gh   |
| ف | f    |
| ق | q    |
| ك | k    |
| ل |      |
| م | m    |
| ن | n    |
| و | ú    |
| ه | h    |
| ي | í, y |

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Some Arabic phrases used in this book are as follows:

|  |   |
|--|---|
|  | ( <i>Sallallāhu 'alaihi wasallam</i> )<br>May Allāh send blessings and salutations upon him - used for Nabī ﷺ |
|  | ( <i>Alaihis salām</i> )<br>Salutations upon him – used for all prophets                                      |
|  | ( <i>Radiallāhu 'anhu</i> )<br>May Allāh be pleased with him – used for the <u>Sahābah</u> رضي الله عنهم      |
|  | ( <i>Jalla Jalāluhū</i> )<br>The Sublime – used for Allah ﷺ   |
|  | ( <i>Āzza wa jall</i> )<br>Allāh is full of glory and sublimity   |
|  | ( <i>Rahimahullāh</i> )<br>May Allāh have mercy on him – used for deceased saints and scholars                |

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلوة والسلام على عبده ورسوله محمد وآل  
وأتباعه إلى يوم الدين

## **Preface**

It is only through the grace of the Almighty Allāh ﷺ that, in spite of my ill-health and unsuitable conditions that prevailed, I have been able to present the second volume of Arabic Tutor to the students of Arabic with changes and new additions. All praises are due to Him.

The first volume forms part of the syllabus of the fourth class in the high schools. Now, the second volume has been prepared for the fifth class.

Although the previous edition was well accepted by the scholars and intellectuals of the country, Bombay University and the Department of Education Sindh and several seminaries have included it in their syllabi, yet I had the desire to do whatever I could to simplify Arabic. There is no guarantee for life. Due to the lack of means, I could not achieve what I wanted to. Nevertheless, one should be grateful for whatever has been done. Now the benefit of

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this book has increased manifold. All praises are due to Allāh ﷺ for that.

Very few additions of grammar rules have been made because the aim of this book is to learn the language and to understand the Qur'ān. However, there has been a considerable increase in the amount of examples, especially from the Qur'ān, dialogues and exercises, so that this can serve as an Arabic Reader to an extent.

It is not only a claim but an accepted reality that this series is the only one which can be called an excellent syllabus and the most beneficial one for high schools, Arabic seminaries and the students of Eastern languages.

Nonetheless, whatever I could do, I have done. Now it is the duty of those elders who have the control of the syllabi in their hands, to allow the students to benefit from this book. They can appreciate this service by looking at what has been said and not who said it. They can afford every Muslim student the opportunity of benefiting from it and thus be entitled to immense rewards. Our duty is to merely convey.

Servant of the best language  
(Moulānā) Ȣabdus Sattār Khān

## Lesson 16

### The Categories of Triliteral Verbs

(أبواب الفعل الثلاثي المجرد)<sup>1</sup>

1. You have read about the perfect (الماضي) and imperfect (المضارع) verbs in lessons 14 and 15 of volume one. You have also learnt many verbs in the vocabulary lists, numbers 12 and 13. From there you may have understood that the second root letter (عين الكلمة)<sup>2</sup> of the roots of certain triliteral verbs (المضارع) of the perfect (الماضي) and imperfect is sometimes similar and sometimes different.

The verbs of the word فتح (فتح) and يفتح (يفتح) where the عين الكلمة (مفتوح) is<sup>3</sup> in both cases.

In the word كرم (كرم), the perfect tense is (كرم) while the عين الكلمة (يكرم) is (يكرم). That is, the عين الكلمة of both are

<sup>1</sup> The word المجرد (المجرد) means denuded. It refers to the first stem of the verb that contains only the root letters and is empty of any extra radicals.

<sup>2</sup> See Lesson 3.7.

<sup>3</sup> that is, having a fathah.

(مَضْمُومٌ)<sup>4</sup>.

In the word (حسب), the (الماضي) - perfect tense is (حسب) while the (المضارع) - imperfect is (يَحْسُبُ). Therefore the (الكلمة مَكْسُورٌ) of both are (مَكْسُورٌ)<sup>5</sup>.

Now observe the following verbs:

- in the word (ضرَبَ), the (الماضي) is (ضرَبَ) where the (يَضْرِبُ) is (المضارع) (عِينَ الْكَلْمَة) has a fathah, while the (عِينَ الْكَلْمَة) (عِينَ الْكَلْمَة) has a kasrah.
- in the word (أَصْرَ), the (الماضي) is (أَصْرَ) where the (الكلمة) has a fathah, while the (يَنْصُرُ), where the (عِينَ الْكَلْمَة) has a dammah.
- in the word (سَمِعَ), the (الماضي) is (سَمِعَ) where the (الكلمة) has a kasrah, while the (يَسْمَعُ), where the (عِينَ الْكَلْمَة) has a fathah.

<sup>4</sup> having a dammah.

<sup>5</sup> having a kasrah.

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2. With regard to the (عِينُ الْكَلْمَةِ) of the (المُضَارِعِ) and (المُاضِيِّ) of the (الْمُضَارِعِ), the verbs of (الثَّلَاثَيُّ الْجُرْدِ) fall into six categories. In the terminology of Arabic Morphology, these categories are called (بَابٌ), the plural being (أَبْوَابٌ).

The six categories are as follows<sup>6</sup>:

←

| الأبواب      | الماضي | المضارع  | الوزن              |
|--------------|--------|----------|--------------------|
| الباب الاول  | ضَرَبٌ | يَضْرِبُ | فَعَلٌ مفتوح العين |
| الباب الثاني | نَصَرٌ | يَنْصُرُ | فَعَلٌ مفتوح العين |
| الباب الثالث | سَمَعٌ | يَسْمَعُ | فَعَلٌ مكسور العين |
| الباب الرابع | فَتَحٌ | يَفْتَحُ | فَعَلٌ مفتوح العين |
| الباب الخامس | كَرْمٌ | يَكْرُمُ | فَعَلٌ مضموم العين |
| الباب السادس | حَسِبٌ | يَحْسِبُ | فَعِلٌ مكسور العين |

<sup>6</sup> Since Arabic is read from right to left, this table must be read in that direction. The arrow sign will be used as a guide to indicate the direction of the text.

3. Verbs more often belong to one of the first three categories. The verbs of the fourth category are slightly less, the fifth category even lesser and very few verbs belong to the sixth category.
4. When any word belongs to a particular category, it means that the harakah of the second radical will correspond to the fifth category (المضارع) and the sixth category (الماضي). For example, if it is said that the word (باب ضرب) - غسل (to wash) belongs to (باب ضرب), it means the past tense (غسل) is (الماضي) and the present tense (يغسل) is (المضارع).

Note: In the Vocabulary Lists No. 14 and 15, the (الماضي) and (المضارع) tenses have been written. Look at the verbs and work out which category each verb belongs to.

5. It is essential to know which category every verb of the third category (الماضي), (المضارع) and the imperative (الأمر) belongs to so that the past tense (الثلاثي المجرد) and the imperative (الأمر) can be correctly pronounced. It is for this reason that the (باب) of every verb is written next to a verb in the dictionaries. If the verb is from (باب ضرب), a (ض) is

written next to the verb.<sup>7</sup> If the verb is from (ن) (نَصْر), a (ن) is written next to the verb, if it is from (س) (سَمْع), a (س) is inserted, if it is from (ف) (فَتْح), a (ف) is written, if it is from (ح) (حَسْب), a (ح) is inserted and if it is from (ك) (كَرْم), a (ك) is inserted and if it is from (ل) (لَهْلَهْ), a (ل) is written. We will follow the same procedure in the future vocabulary lists.

In some modern dictionaries, a line with a harakah is inserted after the (الماضي) to indicate the harakah of the (المضارع), e.g.

(فَرِحَ\_), (نَصَرَ\_), (غَسَلَ\_).

## Vocabulary List No. 14

| Word       | Meaning             |
|------------|---------------------|
| حَصَلَ (ن) | to obtain           |
| رَجَعَ (ض) | to return           |
| رَزَقَ (ن) | to give, to sustain |

<sup>7</sup> This applies to some dictionaries only. Others have their own methods of indicating the category of verbs.

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|                               |                    |
|-------------------------------|--------------------|
| رَقَدَ (ن)                    | to sleep           |
| سَكَنَ (ن)                    | to live, to reside |
| شَكَرَ (ن)                    | to thank           |
| آمِينٌ                        | May it be so.      |
| صَدَقَ (ن)                    | to speak the truth |
| قَرُبَ (ك)                    | to be near         |
| لَعْبَ (س)                    | to play            |
| مَرِضَ (س)                    | to be ill          |
| هَزَمَ (ض)                    | to defeat          |
| أَمَّا                        | as far as, as for  |
| مَذِيَاعُ                     | radio              |
| قُبْيلَ                       | just before        |
| جَرِيدَة ، جَرَائِدُ          | newspaper          |
| بَرِطَانِيَّة أو بَرِطَانِيَا | Britain            |
| حَظٌ - حُظُوْظٌ               | part, portion      |

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|                        |                         |
|------------------------|-------------------------|
| دَارَيْنِ (تشنيه دار)  | the two worlds          |
| ذُو                    | owner <sup>8</sup>      |
| سَعَادَةٌ              | bliss, success          |
| سَعِيدٌ – سَعَادَاءُ   | fortunate               |
| ظَنٌ – ظُنُونٌ         | thought                 |
| عَشَاءٌ – أَعْشَيَةٌ   | supper, dinner          |
| غَدَاءٌ – أَغْدَيَةٌ   | lunch                   |
| فَطُورٌ                | breakfast               |
| فِي هَذِهِ الْأَيَّامِ | nowadays, in these days |
| كَسْلَانٌ – كُسَالِي   | lazy                    |
| مَجِيدٌ                | glorious                |
| مُخْرَبَةٌ             | destructive             |
| مَكْتَبَةٌ             | library, bookshop, desk |
| نَحْوٌ                 | towards                 |
| نَصْفٌ – أَنْصَافٌ     | half                    |
| يَابَانُ               | Japan                   |

<sup>8</sup> See Lesson 11 in volume 1.

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|                     |              |
|---------------------|--------------|
| أَبُوَانِ           | parents      |
| مَيْدَانُ اللَّعْبِ | sports field |
| مُذْهِشٌ            | astonishing  |

## Exercise 15

(A) In the following sentences, the harakah of the perfect (المضارع) and imperfect tenses (الماضي) has not been written. Insert the correct harakah and read the sentences. Read Note no. 5 of Lesson 2 in Volume One once again.

| Answer  | Question   |
|---|--|
| كُلَّ يَوْمٍ أَقْرَأْ جُزْءاً مِنْهُ لَكِنْ<br>الْيَوْمَ مَا قَرَأْتُ إِلَّا نَصْفَ الْجُزْءِ   | (1) كَمْ مِنَ الْقُرْآنِ تَقْرُأُ كُلَّ<br>يَوْمٍ يَا حَلِيلُ؟ |
| لَأَنِّي مَا كَتَبْتُ وَاجْبَاتِ<br>الْمَدْرَسَةِ فِي اللَّيْلِ فَجَلَسْتُ<br>أَكْتُبُ صَبَاحًا | (2) لِمَادَا؟  |
| الْحَمْدُ لِلَّهِ كُلَّ يَوْمٍ تَحْصُلُ لِيْ<br>جَمَاعَةُ الْفَجْرِ                             | (3) هَلْ حَصَلَتْ لَكَ الْيَوْمَ<br>جَمَاعَةُ الْفَجْرِ؟       |
| أَشْكُرُكَ يَا سَيِّدِيْ عَلَيْ حُسْنِ  | (4) فَأَنْتَ ذُو حَظٍ عَظِيمٍ وَاللَّهِ                        |

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|  |   |
|--|---|
| <p>ظَنَّكَ أَمَّا جَمَاعَةُ الْفَجْرِ فَلَيْسَ<br/>بِأَمْرٍ كَبِيرٍ إِلَّا عَلَى الْكُسَالَى<br/>الَّذِينَ يَرْقُدُونَ فِي الْغَفْلَةِ</p> | <p>يَا خَلِيلُ</p>  |
| <p>آمِينٌ وَ رَفَعَ اللَّهُ دَرَجَاتٍ<br/>سَيِّدِيْ</p>  | <p>(5) صَدَقْتَ يَا وَلَدِيْ لَكِنْ لَيْسَ<br/>هَذَا إِلَّا نَصِيبُ السُّعَادَاءِ رَزْقَكَ<br/>اللَّهُ سَعَادَةَ الدَّارِيْنِ</p> |
| <p>أَنَا أَذْهَبُ بَعْدَ الْفُطُورِ</p>  | <p>(6) يَا خَلِيلُ مَتَى تَذَهَّبُ إِلَيْ<br/>الْمَدْرَسَةِ؟</p>  |
| <p>نَحْنُ نَأْكُلُ الْغَدَاءَ قَبْلَ الظَّهَرِ</p>   | <p>(7) وَ مَتَى تَأْكُلُونَ الْغَدَاءَ؟</p>   |
| <p>بَعْدَتِ الْمَدْرَسَةِ نَحْوَ نِصْفِ<br/>مِيلٍ</p>  | <p>(8) الْمَدْرَسَةُ قَرِيبَةٌ أَمْ بَعِيْدَةٌ؟</p>   |
| <p>عَلَى الرَّأْسِ وَالْعَيْنِ لَكِنْ يَا<br/>سَيِّدِيْ أَنَا شَرِبْتُ الشَّايَ<br/>صَبَاحًا وَلَا أَشْرَبُ بَعْدَ ذَلِكَ<br/>أَبَدًا</p>  | <p>(9) هَلْ تَشْرُبُ الشَّايَ عِنْدَنَا؟</p>  |
| <p>هَذَا وَلَدُ يَسْكُنُ أَبُوَاهُ فِي جَارِنَا</p>  | <p>(10) مَنْ هَذَا الْوَلَدُ الصَّغِيرُ</p>   |

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| مَعَكَ ؟   |  |
|--|--|
| الْيَوْمَ مَرِضَتْ أُمُّهُ فَمَا غَسَلَتْ<br>وَجْهَهُ  | (11) لَيْسَ هُوَ بَطَلِيفٌ . أَلَا<br>يُعْسِلُ وَجْهَهُ ؟                            |
| نَعَمْ نَلْعَبُ كُلَّ يَوْمٍ فِي الْمَيْدَانِ  | (12) هَلْ تَلْعَبُونَ كُلَّ يَوْمٍ بَعْدَ<br>الْعَصْرِ ؟                             |
| أَنَا أَرْجُعُ قُبْلَ الْمَعْرِبِ  | (13) مَتَى تَرْجِعُ مِنْ مَيْدَانِ<br>اللَّعْبِ ؟                                    |
| بَعْدَ صَلَةِ الْمَعْرِبِ نَأْكُلُ<br>الْعَشَاءَ وَنَسْمِعُ أَخْبَارَ الْعَالَمِ فِي<br>الْمَذِيَاعِ   | (14) فَمَاذَا تَفْعُلُ ؟   |
| يَا سَيِّدِي سَمِعْتُ خَبْرًا مُذْهِشًا  | (15) مَاذَا سَمِعْتَ الْبَارِحةَ ؟   |
| سَمِعْتُ أَنَّ الْيَابَانَ قَدْ هَزَمَتِ<br>الْبِرْطَانِيَّةَ وَالْأَمْرِيَّكَةَ فِي مَلاِيَا<br>وَبَرْبَماً وَقَدْ قَرَبَتِ الْآنَ مِنَ الْهَنْدِ | (16) وَمَاذَاكَ ؟  |
| حَفَظَنَا اللَّهُ مِنْ شَرِّ هَذِهِ الْحَرْبِ<br>الْمُخْرَبِ   | (17) صَدِقْتَ يَا عَزِيزِيْ هَكَذَا<br>جَاءَتِ الْأَخْبَارُ فِي الْجَرَائِدِ أَيْضًا |

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(B) Translate the following sentences into Arabic

- (1) O boys, how much do you read from the Qur'ān every day? We read one part of it daily but today we read half a part.
- (2) Did you not learn the madrasah lessons at night? No, but we learnt them in the morning.
- (3) O boys, when do you go to the madrasah? Nowadays, we go to the madrasah after breakfast.
- (4) Is the madrasah far from your homes? Yes, the madrasah is approximately one mile from our houses.
- (5) When do you return from the madrasah? We return from the madrasah a little before Zuhr.
- (6) Do you obtain the Zuhr Salāh with congregation? Yes, all praises are due to Allāh, these days we obtain the Zuhr and Àsr Salāhs with congregation.
- (7) How is that? Because the madrasah is only opened nowadays in the morning.
- (8) Then what do you do after Zuhr? We sleep for one hour.
- (9) O Ahmad, what do you do after Àsr? Sir, I go for a walk to the garden.
- (10) Do you read the newspaper every day? By Allāh, every day I read the newspapers in the library.

## Lesson 17

### **The Intransitive and Transitive Verbs and the Active and Passive Verbs**

(الفعل اللازم والمتعدي والفعل المعروف والمحظوظ)

1. Verbs are of two types:

- Intransitive (اللازم): one which is complete with the doer of the action, e.g. - كَرِمَ زَيْدٌ (Zaid became noble.) The intransitive verb does not have an object.
- Transitive (المتعدي): one which requires both the doer and the object to complete the statement, e.g. أَكَلَ زَيْدٌ خُبْزًا (Zaid ate bread.)

2. Most transitive verbs require one verb only but there are some verbs that require two objects, e.g. when it is said, حَسِبَ زَيْدٌ بَكْرًا (Zaid thought that Bakr), the sentence is incomplete. What did he think of Bakr? When it is said, حَسِبَ زَيْدٌ بَكْرًا غَنِيًّا (Zaid thought that Bakr was wealthy), the sentence becomes complete.

(عَلِمَ حَامِدٌ خَالِدًا صَالِحًا) – Hāmid knew that Khālid is pious.

Such verbs are called (المُتَعَدِّيُّ إِلَيْ مَفْعُولَيْنِ) – transitive to two objects.

3. There are two types of transitive verbs:

- the active verb (المعروف): a verb that is related to the doer of the action and the doer is known, e.g. ( ضَرَبَ حَامِدٌ خَالِدًا) In this sentence, the doer of the verb ( ضَرَبَ) is known.
- The passive verb (المجهول): a verb related to the object and the doer is not mentioned, e.g. ( ضُرُبَ خَالِدٌ) Khālid was hit.) In this example, the doer is not mentioned at all. Therefore the verb ( ضُرُبَ) is a passive verb.

4. The noun towards which the passive verb is related is called (نَائِبُ الْفَاعِلِ) - the representative of the doer). It is ( مَرْفُوعٌ) - in the nominative case) like the doer. In the sentence, ( ضُرُبَ خَالِدٌ), the word, ( خَالِدٌ) is the object in reality and should have been ( منصوب) - in the accusative case). However, due to the passive verb, it has taken the place of

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the doer of the action and is therefore (مَرْفُوعٌ).

Note 1: The (نَائِبُ الْفَاعِلِ) is also called (مَفْعُولُ مَا لَمْ يُسَمَّ فَاعِلُهُ).

5. Those verbs that have two objects will also have two representatives of the doer. But both will not be (مَرْفُوعٌ). The second object will be (منصوب), e.g. - عُلِمَ خَالِدٌ صَالِحًا (Khālid was thought to be pious.)

Note 2: The method of constructing the (الماضي) passive and imperfect passive tense was discussed in Lessons 14 and 15 of Volume One.

6. An intransitive verb is generally used in the active tense. However, by adding a particle to a subsequent noun, it can become transitive. In such a situation, the intransitive verb can be used in the passive tense, e.g.

(ذهبَ خالدٌ بِزَيْدٍ) - Khālid took Zaid.)

Here the verb (ذهبَ) has become transitive. The passive form will be: (ذهبَ بِزَيْدٍ) - Zaid was taken.)

Similarly, the passive form of the sentence (جَاءَ حَامِدٌ بِكِتَابٍ) - Hāmid brought a book) will be (جيئَ بِكِتَابٍ) - A book was

brought).

Note 3: Although the verb (جَاءَ - to come) is intransitive, it is used like a transitive verb: جَاءَنِي مَكْتُوبٌ - A letter reached me).

(جَاءَكُمْ رَسُولٌ) - A messenger came to you.)

Sometimes the particle (إِلَيْ) is used after it, e.g. جَاءَ إِلَيْكَ (A letter came to you).

The verb (دخل - دَخَلَ) (to enter) is intransitive. An adverb succeeds it, that is, a noun showing place or time. Generally there is no need to attach the particle (في) (فِي) to it, e.g. دَخَلَ زَيْدٌ الْمَسْجِدَ (Zaid entered the masjid in the morning). The words صباحاً (صَبَاحًا) and المسجد (الْمَسْجِد) (maseedah) are called (مفعول فيه) (مفعول في) which are normally words denoting place or time and they are منصوب (manzūb). The details will follow in Volume Four.

## Vocabulary List No. 15

| Word                        | Meaning            |
|-----------------------------|--------------------|
| أَرْزٌ                      | rice               |
| جَانِبٌ                     | side               |
| الْحَدِيقَةُ الْمَلَكِيَّةُ | the royal garden   |
| رَكْبَ (س)                  | to mount           |
| سَمَكٌ – حُوتٌ              | fish               |
| صَدْرٌ ، صُدُورٌ            | chest, heart       |
| طَاولةٌ                     | table              |
| طَفْلٌ ، أَطْفَالٌ          | child              |
| عَرَبَةٌ                    | carriage, vehicle  |
| عَرَبِيٌّ                   | coachman, cabman   |
| عَسْكَرِيٌّ                 | soldier, policeman |
| فَارِسِيَّةٌ                | Persian            |
| لَمَّا                      | when               |
| سِنْغَافُورٌ                | Singapore          |
| لِيَبِيَا                   | Libya              |

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|                          |                  |
|--------------------------|------------------|
| مُحَارَبَةٌ              | war              |
| نَاسٌ                    | people           |
| نَهَضَ (ف)               | to rise          |
| وَاجِبَاتُ الْمَدْرَسَةِ | assignment, task |

### Exercise No. 16

(A) Change the active verbs into passive ones and vice versa in the following sentences.

Note 4: When you want to change the active into the passive, delete the doer and replace it with the object which will now be (مرفوع).

Example: - ضَرَبَ حَامِدٌ كَلْبًا (Hāmid hit a dog.) will change to  
- ضُرِبَ كَلْبٌ (A dog was hit).

- أَكَلَتْ مَرِيمُ خُبْزَيْنِ (Maryam ate two breads) will change to  
- أُكِلَ خُبْزَانِ (Two breads were eaten).

If you want to change the passive into the active, insert a doer, change the (نَائِبُ الْفَاعِلِ) to the object and render it

(منصوب).

Example: - قُتِلَ سَارِقٌ (A thief was killed) will change to (قتَلَ) (A man killed a thief) or - قَتَلْتُ سَارِقًا (I killed a thief) etc.

- (1) شَرِبَ الطَّفْلُ لَبَنًا
- (2) طَلَبَ أَخْوَهُ حَامِدَ أَبَاكَ
- (3) أَكَلْنَا الْيَوْمَ السَّمَكَ وَالْأَرْزَ
- (4) أَرْسَلَ أَبُو حَامِدَ أَخَاهُ إِلَيْ مَصْرَ
- (5) هَلْ تَفْهَمُ أَخْتِلَ الْفَارِسِيَّةَ؟
- (6) قُتِلَ عَسْكَرِيُّ أَبَاهُ فِي مُحَارَبَةِ سِنْغَافُورَ
- (7) قُتِلَ أَسَدٌ كَبِيرٌ
- (8) طَلَبَ أَبُوكَ فِي الدِّيَوَانِ
- (9) هَلْ فُتَحَ بَابًا الْمَدْرَسَةَ؟
- (10) نَعَمْ فَتَحَ الْبَوَابُ بَابِي الْمَدْرَسَةَ
- (11) قُتِلَ أَبُو هَذَا الْوَلَدُ فِي مُحَارَبَةِ لِيَبِيَا
- (12) هَلْ يُفْهَمُ الْلِّسَانُ الْهِنْدِيُّ فِي مَكَّةَ؟
- (13) بُعِثَ أَخْوَهُ إِلَيْ حَيْدَرَآبَادَ

(14) سَيِّهِمُ الْكُفَّارُ

(15) قَتَلَ دَاوُدْ جَالُوتَ

(16) حَسِّبْتُ أَخَاكَ صَالِحًا

(B) Translate the following sentences into English.

(1) جَاءَ الْعَرَبِيُّ بِالْعَرَبَةِ ، هَلْ تَرْكَبُ الْعَرَبَةَ وَتَذَهَّبُ إِلَى الْحَدِيقَةِ الْمَلَكِيَّةِ ؟

(2) جَاءَنِي مَكْتُوبٌ مِنْ دِهْلِي أَرْسَلَهُ صَدِيقِي خَالِدٌ

(3) لَمَّا دَخَلْتُ حُجْرَتَكَ رَأَيْتُ أَخَاكَ الصَّغِيرَ حَالَسًا عَلَى الْكُرْسِيِّ أَمَامَ الطَّاولَةِ يَكْتُبُ وَاجِبَاتِ الْمَدْرَسَةِ فَحَلَسْتُ بِجَانِبِ عَلَيِّ كُرْسِيٍّ وَجَاءَ لِي بِالْقَهْوَةِ

(4) دَخَلْنَا عَلَى أَمِيرِ الْبَلْدَةِ فِي قَصْرِهِ لِأَمْرٍ ضُرُورِيٍّ فَوَجَدْنَاهُ يَأْكُلُ الطَّعَامَ فَهَضَ قَائِمًا عَلَى الْأَقْدَامِ وَطَلَبَنَا عَلَى الطَّعَامِ لَكِنْ مَا أَكَلْنَا ثُمَّ جَيَئَ لَنَا بِالشَّايِ فَشَرِّيَنَا

(5) لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ

(6) يَا أَيُّهَا النَّاسُ قَدْ جَاءَتُكُمْ مَوْعِظَةً مِنْ رَبِّكُمْ وَشَفَاءً لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةً لِلْمُؤْمِنِينَ

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(C) Translate into Arabic.

- (1) A man killed a big lion.
- (2) I called Hāmid's brother.
- (3) My sister ate the fish and the rice.
- (4) Ahmad regarded Mahmūd as being pious.
- (5) This girl's brother was killed in the war of Japan.
- (6) My father sent me to Hyderabad.
- (7) Is the Arabic language understood in Bombay?
- (8) A letter came to me from my brother.
- (9) I will write its answer tomorrow.

(D) The following sentences are complete. Ponder over each sentence, determine the active and passive verbs and then insert the correct (اعراب) accordingly.

(1) قتلأسد شاة

(2) قتلت شاة

(3) شرب رشيدن القهوة

(4) شربت القهوة

(5) الله يعلم ما في صدوركم

(6) حسب زيد رشيدا غنيا

(7) حسب رشيد غنيا

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8) طلبت أخاك  
9) طلب أخوك  
10) بعثت غلامي إلى السوق  
11) بعثت إلى السوق  
12) هل أنت تقرأ هذا الكتاب في المدرسة ؟  
13) هل يقرأ هذا الكتاب في المدرسة ؟  
14) هو يسئل ولا يسئل

## Lesson 18

### ***Changes in the Verb due to the Doer***

1. When a verb precedes the (فاعل), it will always be singular, whether the (فاعل) is singular, dual or plural. However, it will correspond to the (فاعل) in gender.

Examples:

| Plural                   | Dual                     | Singular                |
|--------------------------|--------------------------|-------------------------|
| كَتَبَ الْمُعَلَّمُونَ   | كَتَبَ الْمُعَلَّمَانِ   | كَتَبَ الْمُعَلَّمُ     |
| كَتَبَتِ الْمُعَلَّمَاتُ | كَتَبَتِ الْمُعَلَّمَاتَ | كَتَبَتِ الْمُعَلَّمَةُ |

However, if the (فاعل) is a broken plural and a non-intelligent being (غير عاقل), whether masculine or feminine, the verb is generally singular feminine in both cases.

Examples:

(حَاءَتِ الْجِمَالُ) – The (male) camels came.

(ذَهَبَتِ النُّوقُنُ) – The (female) camels went.

Note 1: The word (جِمَالٌ) is the broken plural of (جمل) while

(نَوْقٌ) is the broken plural of (نَاقَةٌ).

If the (فاعل) is a broken plural of an intelligent being, whether masculine or feminine, the verb can either be used masculine or feminine.

Examples:

| Analysis                 | Feminine Verb     | Masculine Verb  |
|--------------------------|-------------------|-----------------|
| The (فاعل) is masculine. | قالَتْ الرِّجَالُ | قالَ الرِّجَالُ |
| The (فاعل) is feminine.  | قالَتْ نِسْوَةٌ   | قالَ نِسْوَةٌ   |

Similarly, if the (فاعل) is a collective noun (اسم جمع)<sup>9</sup> or it is (مؤنث غير حقيقي)<sup>10</sup>, both forms are permissible.

<sup>9</sup> See Terminology in Volume One.

<sup>10</sup> A word that does not have a living masculine opposite.

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Examples:

| Analysis                                 | Feminine Verb      | Masculine Verb   |
|--|--------------------|------------------|
| The (اسم جمع) is (فاعل) (اسم جمع) (فاعل) | حضرَتِ الْقَوْمُ   | حضرَ الْقَوْمُ   |
| The مؤنث غير (فاعل) (فاعل) (حقيقي).      | طَلَعَتِ الشَّمْسُ | طَلَعَ الشَّمْسُ |

2. If the (فاعل) is mentioned before the verb, the verb and the (فاعل) must correspond.

Examples:

| Feminine                     | Masculine                | Number   |
|------------------------------|--------------------------|----------|
| الْمُعَلِّمَةُ كَتَبَتْ      | الْمُعَلِّمُ كَتَبَ      | Singular |
| الْمُعَلِّمَاتَانِ كَتَبَتَا | الْمُعَلِّمَانِ كَتَبَا  | Dual     |
| الْمُعَلِّمَاتُ كَتَبْنَ     | الْمُعَلِّمُونَ كَتَبُوا | Plural   |

Similarly, the sentence - حَضَرَ الْمُعَلِّمُونَ وَذَهَبُوا (The teachers were present and went away), has two verbs. The first one is singular and the second is plural. The word (الْمُعَلِّمُونَ) is the (فاعل) of both verbs, succeeding the first verb and

preceding the second. Therefore, the first verb is singular and the second is plural.

Note 2: This rule could be understood in another way. When the (فاعل) precedes the verb in a sentence, it is not called the (فاعل) in Arabic Grammar but is the subject (مبتدأ) while the verb becomes its predicate (خبر). The (مبتدأ) and (خبر) form a (جملة فعلية). It will not be a (جملة اسمية).

The analysis of the sentence (المعلم كتب) will be as follows:

The word (المعلم) is the subject (مبتدأ). The verb (كتب) has a hidden pronoun (هو) which is the (فاعل). The verb with its (فاعل) become a (جملة فعلية) and then forms the (خبر). The (خبر) and (مبتدأ) constitute a (جملة اسمية).

You learnt in Lesson 6 that the predicate must correspond with the subject in number and gender. Accordingly, in such sentences, the verb which is the predicate corresponds with the visible (فاعل) which is the subject. But when the subject is the plural of a non-intelligent being, the verb will be singular feminine, according to the normal rule of (جملة اسمية).

(الأشجار نبت)، e.g. – The trees grew. (اسمية)

Hopefully you have understood the corresponding of the verb and the (فاعل). Carefully read the exercise that is to follow.

## Vocabulary List No. 16

| Word          | Meaning               |
|---------------|-----------------------|
| بَذَلَ (ن)    | to spend              |
| زَرَعَ (ف)    | to sow                |
| سَأَلَ (ف)    | to ask, to question   |
| شَكَرَ (ن)    | to thank              |
| طَلَعَ (ن)    | to rise               |
| قَدَمَ (س)    | to come               |
| قَصَّ (ن)     | to narrate a story    |
| قَصَدَ (ض)    | to intend, to proceed |
| مَنَحَ (ف)    | to grant, to award    |
| وَجَدَ يَجِدُ | to find               |

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|                       |                                  |
|-----------------------|----------------------------------|
| أَبْوَانِ             | parents                          |
| أَلْفُ ، أَلْوَفُ     | thousand                         |
| إِعَانَةٌ             | help                             |
| جَائِزَةٌ             | prize                            |
| حَالًا                | immediately                      |
| دَخْلٌ                | income                           |
| رُؤْيَا               | sight, meeting                   |
| شَتَاءُ               | winter                           |
| شَهَادَةٌ             | testimony, evidence, certificate |
| صِيفٌ                 | summer                           |
| طَبٌ                  | medical science                  |
| طَبَابَةٌ             | medical profession               |
| أَعْضَاءُ ، عُضُوٌ    | limb, member                     |
| فَائِقةٌ              | superior, first-rate             |
| فَاكِهَةٌ ، فَوَاكِهٌ | fruit                            |
| قُدُومٌ               | to come, to arrive               |
| قَرْيَةٌ ، قَرْيَى    | village                          |

|                     |                 |
|---------------------|-----------------|
| مسَكِنٌ ، مَسَاكِنٌ | house, dwelling |
| وَفْدٌ ، وُفُودٌ    | delegation      |

## Exercise No. 17

Note 3: The important words will be typed in bold. Make a careful note of these words. The future lessons will also be done in the same manner.

Note 4: Note in the following exercise that when the verb precedes the (فاعل) (Fاعل), it will always be singular and when it succeeds it, the verb and the (فاعل) will correspond.

(1) طَلَعَ الرِّجَالُ الْجَبَلَ فِي الصَّيْفِ ثُمَّ نَزَلُوا فِي الشَّيْطَاءِ وَدَخَلُوا مَسَاكِنَهُمْ

(2) قَصَدَ الشَّامَ أَحْمَدُ وَخَادِمُهُ فَدَخَلَاهَا وَوَجَدَا أَهْلَهَا مِنَ الشُّرَفَاءِ

(3) نَجَحَ الْأَوْلَادُ فِي الْإِمْتِحَانِ وَمُنْحُوا جَائِزَةً

(4) نَجَحَتِ الْبَنْتَانِ فِي عِلْمِ الطِّبِّ وَحَصَلَتِنَا الشَّهَادَةُ الْفَائِقَةُ فَفَرَحَ أَبُواهُمَا فَرَحًا شَدِيدًا وَبَدَلَ أَمْوَالًا كَثِيرَةً عَلَيِ الْفُقَرَاءِ مِنْ طَلَبَةِ الْعِلْمِ

(5) جاءَ رَجُلَانِ عِنْدِيْ صَبَاحًا فَجَلَسَا وَشَرِبَا الْقَهْوَةَ ثُمَّ بَعْدَ الظَّهِيرَةِ قَدِمَ وَفَدُّ فِيهِ عَشَرَةُ رِجَالٍ مِنْ شُرَفَاءِ دِهْلِيِّ وَطَلَبُوا مِنِّيْ إِعَانَةً لِلْمَدْرَسَةِ الطَّبِيَّةِ فَذَهَبْتُ بِهِمْ إِلَيْيِ صَدِيقِيْ أَحْمَدَ أَمِيرِ الْبَلْدَةِ فَلَمَّا بَلَغْنَا عِنْدَ قَصْرِهِ نَظَرَ إِلَيْنَا مِنَ الْعُرْفَةِ وَنَزَلَ حَالًا وَذَهَبَ بِنَا دَاخِلَ الْقَصْرِ وَأَجْلَسَنَا عَلَيْ الْكَرَاسِيِّ الْمُزِينَةِ ثُمَّ جَاءَتْ خُدَامُهُ بِالْفَوَّاكِهِ فَلَمَّا أَكَلْنَاهَا جَاءُوْا بِالشَّايِ وَالْقَهْوَةِ فَشَرِبْتُ الشَّايَ وَشَرِبَ أَعْضَاءُ الْوَفْدِ الْقَهْوَةَ ثُمَّ سَأَلَ الْأَمِيرُ عَنْ سَبَبِ قُدُومِنَا فَقَصَصْتُ عَلَيْهِ الْقَصَّةَ فَمَنَحَ لِلْمَدْرَسَةِ أَلْفَ رُبِيَّةَ حَالًا وَقَطَعَ لَهَا مَزْرَعَةَ يَيلُغُ دَخْلُهَا نَحْوَ أَلْفِ رُبِيَّةِ سَنْوَيَا فَشَكَرْنَاهُ عَلَيْ ذَلِكَ شُكْرًا كَثِيرًا وَرَجَعْنَا إِلَيْيِ دِهْلِيِّ.

(B) Fill in the blanks:

رَجُلَانِ وَجَلَسَا \_\_\_\_\_ (1)

قرَاءَ \_\_\_\_\_ وَخَلِيلُ دَرْسَهُمَا ثُمَّ \_\_\_\_\_ إِلَيْ الْبَيْتِ

جَاءَتِ النِّسَاءُ وَ \_\_\_\_\_ عَلَيِ الْفَرْشِ

الْبَنَاتُ يَقْرَأْنَ \_\_\_\_\_

يَقْرَءُونَ \_\_\_\_\_ نَافِعًا

(6) إِخْرَانِيُّ — اللَّحْمُ وَالْخُبْزُ

(7) أَخْوَاتُ أَحْمَدَ — إِلَيْهِ الْمَدْرَسَةِ

(8) — الْمُعْلِمَاتُ فِي الْمَدْرَسَةِ وَ — عَلَيْهِ الْكَرَاسِيُّ

(9) مَتَى — أُخْتُكَ إِلَيْهِ الْمَدْرَسَةِ

(10) هَلْ — مَعَنَا إِلَيْهِ — بَعْدَ الْعَصْرِ

(11) مَتَى — الْأَمْرَاءُ الْجَبَلَ وَ مَتَى — مِنَ الْجَبَلِ

(12) هَلْ إِخْرَانُكَ — مِنَ الدَّارِ أَمْ إِخْرَانُكَ — مِنْهَا

(13) مَنْ — الدَّارَ وَ مَنْ — مِنْهَا

(14) كَمْ وَلَدًا — فِي الْإِمْتِنَاحِ السَّنَوِيِّ

(C) Translate into Arabic:

(1) The boys ate breakfast and then went to the madrasah.

(2) The two boys were successful in the examination of medical science and they were awarded a certificate and a prize.

(3) Did your sisters go to the madrasah?

(4) No sir, they did not go till now. Now they will eat lunch and then go to the madrasah.

(5) Three noble women came to me from a village and sought help from me for the girls' madrasah. I gave

them fifty rupees. They thanked me and went away to their village.

## Test No. 9

- (1) How many categories (أبواب) of verbs are there in (ثلاثي مجرد)?
- (2) When a verb belongs to a particular (باب), what does it mean?
- (3) What do you obtain by recognizing the (باب) of a verb?
- (4) To which categories (أبواب) do the following verbs belong: (بعث), (نهض), (فهم), (ركب), (دخل), (أكل), (كتب) and (حصل) (ذهب), (قرب), (شكر)?
- (5) What is a transitive verb and an intransitive verb?
- (6) From the above-mentioned verbs (in no. 4), which verbs are intransitive and which ones are transitive?
- (7) Define (فعل معروف) and (فعل مجهول).
- (8) In a sentence, how can an active verb be converted to a passive one and vice versa? Provide an explanation with examples.
- (9) Why is the passive tense not formed from an

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intransitive verb?

- (10) Can the passive tense ever be formed from an intransitive verb?
- (11) If the doer succeeds the verb in a sentence, what effect does the gender and number of the doer have on the verb?
- (12) If the doer precedes the verb in a sentence, what changes occur in the verb due to the differences in the doer?

## Lesson 19

### ***The Different Types of the Perfect Tense***

#### **(1) The Recent Past Tense or Past Perfect Tense** **(الماضي القريب)**

By adding the particle (قدْ), the meaning of the recent past tense is most often created, e.g.

(قدْ ذَهَبَ زَيْدٌ إِلَيِّ السُّوقِ) – Zaid just went to the market or Zaid has gone to the market.

#### **(2) The Far Past Tense or Pluperfect Tense** (الماضي البعيد)

The far past tense is formed by inserting the word (كَانَ) before the (الماضي), e.g.

(كَانَ ذَهَبَ) – He had gone.

### (3) The Past Continuous Tense or Past Habitual Tense (الماضي الاستمراري)

The past continuous or habitual tense is formed by inserting the word (كانَ) before the imperfect (فعل مضارع), e.g. (يَكْتُبُ أَحْمَدُ دُرُوسَهُ – Ahmad was writing his lessons or he used to write his lessons.

Note 1: The word (كانَ) is a verb of the perfect tense (الماضي) from the verbal noun (كونٌ - to be). Its paradigm is like other verbs:

كَانَ كَانَا كَانُوا كَانَتْ كَانَتَا كُنَّ كُنْتَ كُنْتَمَا كُنْتُمْ كُنْتُمَا كُنْتُمْ  
كُنْتُ كُنَّا

Note 2: Whichever word-form (صيغة) of the far past or past continuous you intend to construct, use the same word-form from the above paradigm and add it to the same word-form of the (المضارع) or (الماضي) tense. You will understand this well from the following paradigm.

## الفعل الماضي البعيد

| Meaning               | Person                 | Gender | Word-Form   | Verb               |
|-----------------------|------------------------|--------|-------------|--------------------|
| He had written        | 3 <sup>rd</sup> person | masc.  | singular    | كَانَ كَتَبَ       |
| They 2 had written    |                        |        | dual        | كَانَا كَتَبَا     |
| They had written      |                        |        | plural      | كَانُوا كَتَبُوا   |
| She had written       |                        | fem.   | singular    | كَانَتْ كَتَبَتْ   |
| They 2 f. had written |                        |        | dual        | كَانَتَا كَتَبَتَا |
| They f. had written   |                        |        | plural      | كُنْ كَتَبَنَ      |
| You had written       | 2 <sup>nd</sup> person | masc.  | singular    | كُنْتَ كَتَبْتَ    |
| You 2 had written     |                        |        | dual        | كَتَبْتَمَا        |
| You had written       |                        |        | plural      | كَتَبْتُمْ         |
| You f. had written    |                        | fem.   | singular    | كُنْتَ كَتَبْتَ    |
| You 2 f. had written  |                        |        | dual        | كَتَبْتَمَا        |
| You f. had written    |                        |        | plural      | كَتَبْتُنَ         |
| I had written         | 1 <sup>st</sup> person | m/f    | singular    | كُنْتُ كَتَبْتُ    |
| We had written        |                        |        | dual/plural | كُنَّا كَتَبَنَا   |

## الفعل الماضي الاستمراري

| Meaning                | Person                 | Gender | Word-Form   | Verb                    |
|------------------------|------------------------|--------|-------------|-------------------------|
| He was writing         | 3 <sup>rd</sup> person | masc.  | singular    | كَانَ يَكْتُبُ          |
| They 2 were writing    |                        |        | dual        | كَانَا يَكْتَبَانِ      |
| They were writing      |                        |        | plural      | كَانُوا يَكْتَبُونَ     |
| She was writing        |                        | fem.   | singular    | كَاتَتْ تَكْتُبُ        |
| They 2 f. were writing |                        |        | dual        | كَانْتَانَا تَكْتَبَانِ |
| They f. were writing   |                        |        | plural      | كُنْ يَكْتَبَنَ         |
| You were writing       | 2 <sup>nd</sup> person | masc.  | singular    | كُنْتَ تَكْتُبُ         |
| You 2 were writing     |                        |        | dual        | كُنْتُمَا تَكْتَبَانِ   |
| You were writing       |                        |        | plural      | كُنْتُمْ تَكْتَبُونَ    |
| You f. were writing    |                        | fem.   | singular    | كُنْتْ تَكْتَبِينَ      |
| You 2 f. were writing  |                        |        | dual        | كُنْتُمَا تَكْتَبِينِ   |
| You f. were writing    |                        |        | plural      | كُنْتُمْ تَكْتَبِنَ     |
| I was writing          | 1 <sup>st</sup> person | m/f    | singular    | كُنْتُ أَكْتُبُ         |
| We were writing        |                        |        | dual/plural | كُنْنَا تَكْتُبُ        |

Note 3: The (يَكُونُ) of (كَانَ) (المضارع) is (يَكُونُ). The paradigm will be as follows:

## الفعل المضارع : يكون

| Meaning        | Person                 | Gender | Word-Form   | Verb       |
|----------------|------------------------|--------|-------------|------------|
| He was         | 3 <sup>rd</sup> person | masc.  | singular    | يَكُونُ    |
| They 2 were    |                        |        | dual        | يَكُونَانِ |
| They were      |                        |        | plural      | يَكُونُونَ |
| She was        |                        | fem.   | singular    | تَكُونُ    |
| They 2 f. were |                        |        | dual        | تَكُونَانِ |
| They f. were   |                        |        | plural      | يَكُنُّ    |
| You were       | 2 <sup>nd</sup> person | masc.  | singular    | تَكُونُ    |
| You 2 were     |                        |        | dual        | تَكُونَانِ |
| You were       |                        |        | plural      | تَكُونُونَ |
| You f. were    |                        | fem.   | singular    | تَكُونِينِ |
| You 2 f. were  |                        |        | dual        | تَكُونَانِ |
| You f. were    |                        |        | plural      | تَكُنُّ    |
| I was          | 1 <sup>st</sup> person | m/f    | singular    | أَكُونُ    |
| We were        |                        |        | dual/plural | نَكُونُ    |

#### (٤) The Doubtful Past Tense (الماضي الشكّي)

By inserting the word (لَعَلْ) - perhaps) before the perfect tense, the doubtful perfect tense is formed, e.g.

(لَعَلْ زَيْدًا ذَهَبَ إِلَيِّي الْمَسْجِدِ) – Perhaps Zaid went to the musjid.

The word (يَكُونُ) can also create the doubtful perfect meaning, e.g. – (يَكُونُ زَيْدٌ ذَهَبَ) Zaid may have went.

Note 4: The word (لَعَلْ) does not appear before a verb. It is succeeded by a noun which is (منصوب) or by a pronoun (ضمير).

#### (٥) The Perfect Desirous Tense or Conditional Perfect Tense (الماضي التمني أو الماضي الشرطي)

The meaning of the conditional perfect tense is created by adding the word (لَوْ) - if, would that) to the (الماضي), e.g.

(لَوْ زَرَعْتَ لَحَصَدْتَ) – Had you sown, you would have

harvested.

Note 5: The (ل) in the word (لَحَصَدْتَ) has the meaning of 'certainly' or 'surely'. This (ل) is inserted in the response to the conditional sentence beginning with (لَوْ). Sometimes it is not inserted.

For the perfect conditional tense, sometimes (كَانَ) or any of its other word-forms is inserted after (لَوْ). The (الماضي) or the (المضارع) tense can be used after it. There is a slight difference in meaning.

Examples:

(لَوْ كُنْتَ زَرَعْتَ لَحَصَدْتَ) – If you had sown, you would have certainly harvested, or 'Had you sown, you would have harvested'.

(لَوْ كُنْتَ تَحْفَظُ دُرُوسَكَ نَجَحْتَ) – If you had been learning your lessons, you would have succeeded, or 'Had you been learning your lessons, you would have succeeded'.

By inserting the word (لَيْتَمَا) or (لَيْتَ), the desirous perfect

tense is created, e.g.

(لَيْتَمَا نَجَحْتُ) – How I wish I succeeded.

(لَيْتَ زَيْدًا نَجَحَ) – Would that Zaid was successful.

Note 6: Like (لَعَلَّ), the word (لَيْتَ) also appears before a noun or a pronoun and renders it (نَصْبٌ).

6. Also remember that the word (كَانَ) or its derivatives most often appear before a nominal sentence. The predicate will then be in the accusative case (حَالَةُ النَّصْبِ).

Examples:

(كَانَ رَشِيدٌ جَالِسًا) – Rashid was sitting.

(كَانُوا لَادُ قَائِمِينَ) – The boys were standing.

Note 7: You have read the paradigms of (كَانَ) and (يَكُونُ). Conjugate the verb (قَالَ يَقُولُ) in a similar manner because you will be able to form more sentences with the aid of this paradigm.

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## Vocabulary List No. 17

| Word                 | Meaning                  |
|----------------------|--------------------------|
| بَذَلَ الْجُهْدَ (ن) | to strive, to take pains |
| جَهَلَ (س)           | to be ignorant           |
| سَمَحَ (ف)           | to overlook, to permit   |
| صَدَقَ (ن)           | to speak the truth       |
| عَذَرَ (ض)           | to excuse                |
| عَذَلَ (ض)           | to reproach              |
| عَقَلَ (ض)           | to understand            |
| غَضِبَ (س)           | to be angry              |
| *فَازَ يُفْوِزُ      | to succeed, to achieve   |
| لَبَثَ (س)           | to stay, remain          |
| نَقَصَ (ن)           | to decrease              |
| وَعَظَ يَعْظُ        | to advise                |
| الْأَزْهَرُ          | Al-Azhar University      |
| ثُرَابٌ              | sand                     |
| جُهْدٌ               | effort                   |

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|                     |                    |
|---------------------|--------------------|
| حَقْلٌ ، حُقُولٌ    | field              |
| خَاتَمٌ             | seal, final        |
| سَعِيرٌ             | fire, hell         |
| صَاحِبٌ ، أَصْحَابٌ | companion          |
| ضَيْفٌ ، ضُيُوفٌ    | guest              |
| ضَاحِيَةٌ           | outskirts          |
| عَلَيْمٌ            | knower             |
| عَالَمٌ             | very learned       |
| غُرْفَةٌ ، غُرْفَةٌ | room, upper storey |
| غَيْبٌ ، غُيُوبٌ    | unseen             |
| قُبْيلٌ             | just before        |
| كِتَابٌ حَفِيظٌ     | protecting book    |
| لَا بَأْسٌ          | no harm            |
| مَقَالَةٌ           | statement          |
| نَاجِحٌ             | successful         |

\* The paradigm of (فَازَ بِفُوزٍ) is the same as (كَانَ).

## Exercise No. 18

(A) Translate the following sentences into English. The words in bold are particularly connected to this lesson.

| ANSWER  | QUESTION   |
|---|--|
| هُوَ قَدْ خَرَجَ الآنَ إِلَى الْضَّاحِيَةِ  | (1) هَلْ أَخُولُكَ فِي الْبَيْتِ ؟                             |
| لَعَلَّهُ ذَهَبَ إِلَى الْحَقْلِ  | (2) وَأَيْنَ أَبُوكَ ؟   |
| قَدْ قَرَأْتُ الدَّرْسَ التَّاسِعَ عَشَرَ وَ سَوْفَ أَقْرَأُ الدَّرْسَ الْعِشْرِينَ غَدًا | (3) أَيَّ دَرْسٍ قَرَأْتَ الْيَوْمَ ؟                          |
| يَا سَيِّدِي كُنْتُ أَقْرَأُ الْجَرِيدَةَ   | (4) يُوسُفُ ! مَا كُنْتَ تَقْرَأُ الْبَارِحَةَ ؟               |
| هُنَاكَ حَدِيقَةٌ لَنَا فَذَهَبْتُ وَرَأَيْتُ أَحْوَالَهَا                                | (5) لَمْ كُنْتَ ذَهَبْتَ إِلَى تِلْكَ الْقَرَيْةِ ؟            |
| نَعَمْ كُنَّا نَنْظُرُ مِنَ الْعُرْفَةِ   | (6) هَلْ كُنْتُمْ تَنْظُرُونَ إِلَيْنَا ؟                      |
| هِيَ مَا كَانَتْ حَفِظَتْ دُرُوسَهَا  | (7) يَا زَيْدُ لَمْ غَضِبَتْ عَلَيَّ أُخْتِكَ الْمُعَلِّمَةُ ؟ |

|   |  |
|---|--|
| يَا أَخِيْ أَنَا كُنْتُ أَحْفَظُ كُلَّ يَوْمٍ<br>لَكِنْ بِالْأَمْسِ مَا حَفِظَتُ لِأَنِّيْ كُنْتُ<br>مَشْعُوْلًا فِي خَدْمَةِ الضَّيْوْفِ | (8) هَلْ أَنْتَ تَحْفَظُ كُلَّ يَوْمٍ<br>دَرْسَكَ ؟  |
| هَوَلَاءَ كَانُوا مِنْ عُلَمَاءِ أَزْهَرٍ   | (9) مَنْ كَانَ الضَّيْفُ عِنْدَكُمْ ؟  |
| لَعَلَّهُمْ يَلْبَسُونَ عِنْدَنَا خَمْسَةَ أَيَّامٍ   | (10) يَا لَيْتَنِيْ عَلِمْتُ بِهِمْ<br>فَحَضَرْتُ لِرَيَارَتِهِمْ ، كَمْ يَوْمًا<br>يَلْبَسُونَ عِنْدَكُمْ ؟ |
| لَا بَأْسَ يَا أَخِيْ أَبِيْ يَفْرَحُ بِرُؤُيْتِكَ<br>فَأَنْتَ أَبْنُ صَدِيقِهِ   | (11) لَوْ سَمَحَ أَبُوكَ لَحَضَرْتُ<br>بَعْدَ الْمَغْرِبِ  |
| نَعَمْ هُوَ كَانَ تَاجِحًا فِي الْإِمْتِحَانِ<br>وَفَازَ بِالشَّهَادَةِ   | (12) يَا سَعِيدُ هَلْ كَانَ أَحُوكَ<br>تَاجِحًا وَفَازَ بِالشَّهَادَةِ ؟                                     |
| يَا لَيْتَنِيْ نَجَحْتُ وَ فَرَّتُ بِالشَّهَادَةِ   | (13) هَلْ نَجَحْتَ فِي الْإِمْتِحَانِ ؟  |
| صَدَقْتَ يَا سَيِّدِيْ  | (14) لَوْ بَذَلْتَ جُهْدَكَ لَنَجَحْتَ   |

(B) Translate the following verses of the Qur'ān:

(1) قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِظُ

(2) مَا كُنَّا سَمِعْنَا بِهَذَا  
وَقَالُوا لَوْ كُنَّا تَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعَيرِ  
(3) وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوَعَظُونَ بِلَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَشْبِيَّا  
(4) إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتُهُ تَعْلُمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ  
إِنَّكَ أَنْتَ عَلَامُ الْعُيُوبِ  
وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا  
(6) وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا  
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا  
(7) مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِّنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ  
النَّبِيِّنَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا  
(8) (9)

(C) Hereunder follow two verses of Khalīl, the celebrated grammarian. They are extremely enjoyable and worthy to ponder over.

When Allāmah Khalīl was inventing the science of verse and he was engaged in forming the scales of poetry, his son thought that the father was uttering nonsense. He began making an uproar about his father's mental derangement. It was on this occasion that Khalīl uttered this response.

لَوْ كُنْتَ تَعْلَمُ مَا أَقُولُ عَذْرَتِنِيْ  
أَوْ كُنْتَ تَعْلَمُ مَا تَقُولُ عَذْلُكَ  
لَكِنْ جَهِلْتَ مَقَالَتِيْ فَعَذْلَتِنِيْ  
وَعَلِمْتُ أَنَّكَ جَاهِلٌ فَعَذْرُتِكَ

Note: The word (عَذْلُكَ) at the end of the first verse was originally (عَذْرُتِكَ). Similarly, the word (عَذْلُكَ) was (عَذْرَتِكَ). It is permissible to append an (!), (و) or (ي) at the end of a verse to prolong the sound.

(D) Translate the following sentences into Arabic.

- (1) My brother just went to the garden for a walk. Perhaps he may return a little before Maghrib.
- (2) Yesterday I had gone to a village. Were you looking at me?
- (3) Yes, I was looking at you from the minaret (مَنَارَة) of the musjid. You were mounted on a horse.
- (4) We saw your paternal uncle. He was reading the newspaper last night.
- (5) Had you not learnt your lesson yesterday?
- (6) I had learnt my lesson yesterday.
- (7) Mahmūd used to learn his lesson everyday but today

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he was busy in the service of the guests.

- (8) Had we taken pains, we would have certainly succeeded in the final examination.
- (9) Were you drinking tea in Hyderabad?
- (10) I used to drink tea in the morning in Bombay but I left the tea in Hyderabad.

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## Lesson 20

### ***The Different Forms of the Imperfect***

1. Only the imperfect is declinable (الفعل المضارع) among all the verbs.<sup>11</sup> See 10.10. The perfect tense (الفعل) and the imperative (الأمر) are indeclinable (المبني).

Note 1: Remember that the اعراب (arab) of a declinable noun (اعراب) of the (الاسم المعرف) is (رفع) while the اعراب (arab) of the (الاسم المعرف) is (جزم) and (نصب), (رفع) while the اعراب (arab) of the (المضارع) is (جزم) and (نصب), (رفع). *Jazm* (جزم) does not appear at the end of a noun while *jarr* (جَرْ) does not appear at the end of a verb. Yes, if for some temporary reason it appears, it is another matter.

2. If the particle (لم) is prefixed to the (المضارع), *jazm* will be read at the end of the verb. Therefore the particle (لم) is called a (حرف حازم).

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<sup>11</sup> However, the plural feminine word-forms of the second and third person are not (مُعَرَّب). No changes occur in them.

When the particle (لَنْ) is prefixed to the (المضارع), it renders (نصب) to the verb. Therefore the particle (لَنْ) is called a (حرف ناصب).

The seven (نون اعرابية) are deleted due to the (حرف حازم) or (حرف ناصب). This is the change that occurs in the word itself. As for the meaning, due to the particle (لَمْ), the (الماضي المنفي) changes to the negative perfect (المضارع). Therefore (لَمْ يَفْعَلْ) - (He did not do) is the same as (مَا فَعَلَ).

The particle (لَنْ) creates the meaning of negative emphasis in the (المضارع). The (المضارع) also becomes specific with the future tense, e.g. - (لَنْ يَفْعَلْ) - He will never do.

Compare the following paradigms and understand well the differences in words and meanings.

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| المضارع المجزوم                     | المضارع المقصوب                   | المضارع المرفوع                       |
|-------------------------------------|-----------------------------------|---------------------------------------|
| لَمْ يَفْعَلْ<br>He did not do      | لَنْ يَفْعَلَ<br>He will never do | يَفْعَلُ<br>He is doing or he will do |
| لَمْ يَفْعَلَا<br>He did not do     | لَنْ يَفْعَلَا                    | يَفْعَلَانِ                           |
| لَمْ يَفْعَلُوا<br>They did not do  | لَنْ يَفْعَلُوا                   | يَفْعَلُونَ                           |
| لَمْ يَفْعَلْ<br>He did not do      | لَنْ يَفْعَلَ                     | يَفْعَلُ                              |
| لَمْ يَفْعَلَا<br>He did not do     | لَنْ يَفْعَلَا                    | يَفْعَلَانِ                           |
| لَمْ يَفْعَلَنَّ<br>They did not do | لَنْ يَفْعَلَنَّ                  | يَفْعَلَنَّ                           |
| لَمْ يَفْعَلْ<br>He did not do      | لَنْ يَفْعَلَ                     | يَفْعَلُ                              |
| لَمْ يَفْعَلَا<br>He did not do     | لَنْ يَفْعَلَا                    | يَفْعَلَانِ                           |
| لَمْ يَفْعَلُوا<br>They did not do  | لَنْ يَفْعَلُوا                   | يَفْعَلُونَ                           |
| لَمْ يَفْعَلِي<br>I did not do      | لَنْ يَفْعَلِي                    | يَفْعَلِيْنَ                          |
| لَمْ يَفْعَلَا<br>He did not do     | لَنْ يَفْعَلَا                    | يَفْعَلَانِ                           |
| لَمْ يَفْعَلَنَّ<br>They did not do | لَنْ يَفْعَلَنَّ                  | يَفْعَلَنَّ                           |
| لَمْ يَفْعَلْ<br>He did not do      | لَنْ يَفْعَلَ                     | يَفْعَلُ                              |
| لَمْ يَفْعَلْ                       | لَنْ يَفْعَلَ                     | يَفْعَلُ                              |

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Note 2: When the حروف ناصبة (يُكُونُونْ) are prefixed before the paradigm will be as normal without much change. However, when the حروف جازمة (يَكُونُونْ) are prefixed, the paradigm will be as follows:

| Word-form                                 | النفي مع لم المعروف |
|---|---------------------|
| singular masculine 3 <sup>rd</sup> person | لَمْ يَكُنْ         |
| dual masculine 3 <sup>rd</sup> person     | لَمْ يَكُونَا       |
| plural masculine 3 <sup>rd</sup> person   | لَمْ يَكُونُوا      |
| singular feminine 3 <sup>rd</sup> person  | لَمْ يَكُنْ         |
| dual feminine 3 <sup>rd</sup> person      | لَمْ يَكُونَا       |
| plural feminine 3 <sup>rd</sup> person    | لَمْ يَكُنْ         |
| singular masculine 2 <sup>nd</sup> person | لَمْ يَكُنْ         |
| dual masculine 2 <sup>nd</sup> person     | لَمْ يَكُونَا       |
| plural masculine 2 <sup>nd</sup> person   | لَمْ يَكُونُوا      |
| singular feminine 2 <sup>nd</sup> person  | لَمْ يَكُنْيِ       |
| dual feminine 2 <sup>nd</sup> person      | لَمْ يَكُونَا       |
| plural feminine 2 <sup>nd</sup> person    | لَمْ يَكُنْ         |

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|                              |             |
|------------------------------|-------------|
| singular first person        | لَمْ أَكُنْ |
| dual and plural first person | لَمْ تَكُنْ |

The paradigm of (يَقُولُ) with the particle (لَمْ) is the same as the above one, that is (لَمْ يَقُولْ لَمْ يَقُولْ لَمْ يَقُولْ) etc.

3. Besides the particle (لَمْ), there are four other (حروف) (جازمة):

- (لَمَّا) - not, not till now)
- (إِنْ) - if)
- (لِ) - the particle of the imperative)
- (لَا) - the particle of prohibition)

When the particle (لَمَّا) is prefixed before the (المضارع), it creates a change in the word and the meaning like (لَمْ), e.g. (لَمَّا يَفْعَلْ) - He did not do or he did not do till now).

The particle (إِنْ) is used for a condition (شرط). A response (جزاء) is necessary for the condition. When the condition

and the response are both the المضارع (tense), both verbs will be مجزوم (مجزوم), e.g. – (إِنْ تَضْرِبْ أَصْرُبْ) If you hit, I will hit.

Note 3: Sometimes the letter (ل) is prefixed before the particle (إِنْ) and written as (كِنْ). The meaning remains the same. However, there is more stress created in the meaning.

The ل - the particle of the imperative and لَا - the particle of prohibition, will be discussed in Lesson 21.

4. Besides the particle (كِنْ), there are other (نَاصِبَة) (حُرُوف):

- (أَنْ) - that
- (كَيْ) or (لَكَيْ) - so that
- (إِذْنْ) - then
- (لَمْ كَيْ) - so that- it is called (لَمْ كَيْ)
- (لَأَنْ لَا = لَنَلَّا) - so that not
- (حَتَّى) - so that, until

Examples:

(أَمْرَتُهُ أَنْ يَذْهَبَ) – I commanded him to go.

(أَقْرَأْ كَيْ أَفْهَمَ) – I am reading to understand.

(إِذْنْ تَسْجُحَ) – then you will be successful.

(مَنَحْتُهُ كِتَابًا لِيَقْرَأَ) – I gave him a book so that he can read.

(كَلَّا يَجْهَلَ) – so that he does not remain ignorant.

(حَتَّى يَفْرَحَ) – so that he becomes happy.

Note 4: The particles (إِنْ) and (حَتَّى) can be prefixed before the (الماضي). However, they cause no change in the word.

Yes, the particle (إِنْ) changes the meaning of the (الماضي) to the future tense, e.g.

(إِنْ قَرَأْتَ فَهِمْتَ) – If you read, you will understand.

Note 5: The particles (إِنْ) and (حَتَّى) are also (حروف جارّة). When they are prefixed before nouns, the nouns are read in the genitive case (حالة الجرّ), e.g.

(لِزَيْدٍ) – for Zaid,

(حَتَّى الْمَسَاءِ) – till the evening.

Note 6: The particle (لـ) is most often used for negation after the interrogative hamzah (أـ) and (إـ), e.g.

(أـ لـ تـعـلـمـ) – Did you not know?

(إـ لـ تـعـلـمـ) – If you did not know.

## Vocabulary List No. 18

| Word       | Meaning             |
|------------|---------------------|
| أَذْنَ (س) | to permit           |
| أَمْرَ (ن) | to command          |
| بَرَحَ (س) | to leave, depart    |
| بَسَطَ (ن) | to spread           |
| بَلَغَ (ن) | to reach            |
| حَزَنَ (س) | to be sad           |
| حَزَنَ (ن) | to sadden           |
| حَكْمَ (ن) | to order, to decide |
| ذَبَحَ (ف) | to slaughter        |
| شَيْعَ (س) | to be satiated      |

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|                    |                          |
|--------------------|--------------------------|
| طَرَقَ (ن)         | to knock on the door     |
| قرَعَ (ف)          | to knock on the door     |
| كَسِلَ (س)         | to be lazy               |
| لَعَقَ (س)         | to lick                  |
| نَدَمَ (س)         | to be ashamed            |
| نَفَعَ (ف)         | to benefit               |
| فَانِقُوا          | to fear                  |
| جَائِعٌ            | hungry                   |
| سَيْعٌ ، سَيَاعٌ   | predator                 |
| صَبَرٌ             | patience, aloe- (صَبَرٌ) |
| طَيْرٌ ، طَيُورٌ   | bird                     |
| عَنْبٌ ، أَعْنَابٌ | grape                    |
| فَرَاقٌ            | separation               |
| مَجْدٌ             | glory                    |
| مَرَامٌ            | aim                      |
| وَحْشٌ ، وُحُوشٌ   | wild animal              |
| وَفَاقٌ            | unity, corresponding     |

|          |                 |
|----------|-----------------|
| وَهْلَةٌ | moment, instant |
|----------|-----------------|

### Exercise No. 19

(A) Translate the following sentences into English.

(1) لَنْ تَبْلُغَ الْمَجْدَ حَتَّى تَلْعَقَ الصَّبَرَ

(2) لَمْ يَشْكُرِ اللَّهُ مَنْ لَمْ يَشْكُرِ النَّاسَ (الحديث)

(3) لَمَ لَا تَشْرَبُ الَّذِينَ كَيْ يَنْفَعُكَ ؟

(4) كَانَ سَعِيدٌ يَقْرَأُ الْبَابَ فَفَتَحْتُ لَهُ الْبَابَ لِيَدْخُلَ عَلَيْنَا

(5) أَذْنَتُ لَهُ لَعْلَةً يَحْزَنَ

(6) إِنْ لَمْ تَبْذُلْ جُهْدَكَ لَنْ تَنْجُحَ يَوْمَ الْإِمْتِنَاحِ

(7) إِنْ تَكْسَلْ تَنْدَمْ

(8) أَمْرَتُ خَادِمِي أَنْ لَا يَخْرُجَ مِنَ الْبَيْتِ حَتَّى أَرْجِعَ مِنَ الْمَدْرَسَةِ

(9) كُنَّا جَائِعِينَ فَأَكَلْنَا الْعَنْبَ حَتَّى شَبَعْنَا

(10) إِنْ تَذَهَّبْ إِلَيَّ حَدِيقَةِ الْحَيَّوَانَاتِ تَنْظُرْ عَجَابِ خَلْقِ اللَّهِ مِنَ الْوُحُوشِ وَالسَّبَاعِ وَالطَّيُورِ

(11) قَالَ لِيْ يُوسُفُ إِنِّي بَذَلْتُ تَمَامَ جُهْدِي لِلْأَنْجَاحِ ، قُلْتُ لَهُ إِذْنَ تَبْلُغَ مَرَامِكَ

(12) إِنْ لَمْ يَكُنْ وِفَاقُ فَقِرَاقُ

(13) أَلَمْ تَقْرَأْ هَذَا الْكِتَابَ لِتَفْهَمَ الْعَرَبِيَّ

(14) لَا يَحْزُنْنِي إِنْ لَمْ أَبْلُغْ مَرَامِيْ فِي أَوَّلِ وَهْلَةٍ بَلْ لَنْ أَثْرُكَ السَّعْيَ  
حَتَّى أَبْلُغَ إِلَيْهِ

(B) Translate the following verses of the Qur'ān.

(1) فَإِنْ لَمْ تَفْعِلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ

(2) فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ  
الْحَاكِمِينَ

(3) قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً

(4) أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

(5) أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ

(6) لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتَلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لَأَقْتَلَكَ

(7) وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

(8) فَعَلِمَ مَا لَمْ تَعْلَمُوا

(9) أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً

(10) أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَيَّ كُلُّ شَيْءٍ قَدِيرٌ

(11) إِنْ تَنْصُرُوا اللَّهَ يَنْصُرُكُمْ

(C) Translate the following sentences into Arabic.

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- (1) Did you not read the Qur'ān?
- (2) I read the Qur'ān but I did not understand its meaning.
- (3) O Maryam, why don't you drink milk so that it can benefit you?
- (4) I will never drink tea today.
- (5) Who is knocking on the door?
- (6) My sister was knocking on the door, therefore I opened the door for her so that she is not saddened.
- (7) I ate the grapes until I was satiated.
- (8) If you are successful, you will receive a prize.
- (9) Allāh created man so that he can worship Him.
- (10) We recite the Qur'ān so that we can understand it and practise it.
- (11) That girl was reading the Qur'ān until the sun set.
- (12) If you help me, I will help you.
- (13) Those two will not move from their place until you permit them.
- (14) Were you not present in the madrasah yesterday?
- (15) Did you not listen to the news on the radio?

## Lesson 20 B

### ***The Emphasized Imperfect Tense***

المضارع مع لام التأكيد و نون التأكيد

1. Sometimes a (ل) is prefixed to the (المضارع) tense and (نون) (ن) which is called (نون ثقيلة) or (ن) which is called (ن) (خفيفة), is appended to it. This (ل) and (ن) create emphasis in the meaning. Therefore they are called (لام التأكيد و نون) (لـيكتبـن) or (ـليكتبـنـ) (ـلـيكتبـنـ), e.g. from the verb (يكتبـنـ), the word (ـليكتبـنـ) (ـلـيكتبـنـ) - He will certainly write) is created.
2. Changes occur in the (المضارع) due to this (ل) and (ن) which you can observe in the following paradigm. In order to note the differences, the ordinary (المضارع) tense has also been inserted.

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| Changes   | المضارع مع لام التأكيد واللون الحقيقة | المضارع مع لام التأكيد واللون الشقيقة | المضارع الساذج |
|---|---------------------------------------|---------------------------------------|----------------|
| مفتوح (لام الكلمة) is (مفتوح) (لام الكلمة).             | لَيَكْتُبْنُ                          | لَيَكْتُبْنَ                          | يَكْتُبُ       |
| The (نون اعرابية) is deleted. See Lesson 10. Note 2.    |                                       | لَيَكْتُبْنَانِ                       | يَكْتُبْنَانِ  |
| نون (واو الجمع) (اعرابية) are deleted.                  | لَيَكْتُبْنُ                          | لَيَكْتُبْنَ                          | يَكْتُبْنَ     |
| مفتوح (لام الكلمة) is (مفتوح) (لام الكلمة).             | لَتَكْتُبْنُ                          | لَتَكْتُبْنَ                          | تَكْتُبُ       |
| The (نون اعرابية) is deleted.                           |                                       | لَتَكْتُبْنَانِ                       | تَكْتُبْنَانِ  |
| One alif has been added.                                |                                       | لَيَكْتُبْنَانِ                       | يَكْتُبْنَانِ  |
| مفتوح (لام الكلمة) is (مفتوح) (نون اعرابية) is deleted. | لَتَكْتُبْنُ                          | لَتَكْتُبْنَ                          | تَكْتُبُ       |
| نون (واو الجمع) (اعرابية) are deleted.                  | لَتَكْتُبْنُ                          | لَتَكْتُبْنَ                          | تَكْتُبْنَ     |
| (نون اعرابية) (ي) (ي) are deleted.                      | لَتَكْتُبْنِ                          | لَتَكْتُبْنِ                          | تَكْتُبْنِ     |
| The (نون اعرابية) is deleted.                           |                                       | لَتَكْتُبْنَانِ                       | تَكْتُبْنَانِ  |
| One alif has been added.                                |                                       | لَتَكْتُبْنَانِ                       | تَكْتُبْنِ     |
| مفتوح (لام الكلمة) is (مفتوح) (لام الكلمة).             | لَأَكْتُبْنُ                          | لَأَكْتُبْنَ                          | أَكْتُبُ       |
| مفتوح (لام الكلمة) is (مفتوح) (لام الكلمة).             | لَتَكْتُبْنُ                          | لَتَكْتُبْنَ                          | تَكْتُبُ       |

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Note 1: In the paradigm of (نون شَفِيلَةٌ), there are six word-forms where an alif appears before the nūn. These six word-forms do not appear with (نون حَفِيفَةٌ). See the above paradigm.

Note 2: Sometimes the (نون حَفِيفَةٌ) is changed to tanwīn, e.g. (لَنْسَفَعَنْ – لَنْسَفَعَنْ بِالنَّاصِيَةِ) – We will certainly drag them by the hair of the forehead.

Note 3: The (لَامُ التَّأكِيدِ وَ نُونُ التَّأكِيدِ) with (المضارع) is most often used after an oath, e.g. (وَاللَّهِ لَا شَرَبَنَّ اللَّبَنَ) – By Allāh, I will drink the milk.

Note 4: The (لَامُ التَّأكِيدِ) can have the (المضارع) only prefixed to it. No change occurs in the word. However, as far as the meaning is concerned, the (المضارع) becomes specific with the present tense, e.g. (لَيَكْتُبُ زَيْدٌ) – Zaid is writing.

## Vocabulary List No. 19

| Word                   | Meaning                           |
|------------------------|-----------------------------------|
| آمِنٌ                  | peaceful                          |
| بِنْدِيقَةٌ            | gun                               |
| خَاسِرٌ                | loss                              |
| رَبُّنَا               | our Lord                          |
| سَجَنَ (ن)             | to imprison                       |
| شَاءَ يَشَاءُ          | to desire, want                   |
| صَاغِرٌ                | despised, small                   |
| صَيْدٌ                 | to hunt                           |
| الْمَسْجِدُ الْحَرَامُ | the sanctified musjid (in Makkah) |
| فِي هَذَا الْعَامِ     | this year                         |

## Exercise No. 20

(A) Translate the following sentences into English.

- (1) لَأَكْتَبَنَ الْيَوْمَ مَكْتُوبًا إِلَيَّ خَالَتِي
- (2) لَنْذَهَبَنَ غَدًا إِلَيَّ الصَّيْدِ
- (3) هَذَانِ الرَّجُلَانِ لَيُقْتَلَانِ لَأَنَّهُمَا فَاتَّلَا زَيْدَ
- (4) لَتَحْضُرَنِ النَّسْوَةُ الْمُصَلَّى يَوْمَ الْعِيدِ وَلَيُسَمِّعَنَ الْخُطْبَةَ
- (5) هَذَا الْوَلَدُ لَنْ يَقْرَأَ وَلَنْ يَكْتُبَ أَمَّا أَخْتَاهُ تَانِكَ فَلَنْقُرْآنَ وَلَتَكْتُبَانِ
- (6) لَيُنْجَحَنَ أَخْوَاهِي فِي هَذَا الْعَامِ إِنْ شَاءَ اللَّهُ

(B) Translate the following verses of the Qur'ān.

- (1) لَيَنْصُرَنَ اللَّهُ مَنْ يَنْصُرُهُ
- (2) لَتَذَلُّلُنَ الْمَسْجَدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ
- (3) رَبَّنَا ظَلَّمَنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَرَحْمَتَنَا لَنَكُونَنَ مِنَ  
الْخَاسِرِينَ
- (4) لَئِنْ لَمْ يَفْعَلْ مَا أَمْرُهُ لَيُسْجِنَنَ وَلَيَكُونَنَ (لَيَكُونَنْ) مِنَ الصَّاغِرِينَ

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(C) Translate the following sentences into Arabic.

- (1) My brother will certainly attend the madrasah today.
- (2) Those two will certainly seek a book from you.
- (3) If you do not strive, you will certainly be disgraced.
- (4) If you command me, I will certainly go to hunt and if any lion came towards us, by Allāh, I will kill it with my gun.
- (5) Those two girls will not come to you but we will certainly attend.
- (6) I shall, if Allāh wills, certainly succeed this year.

## Test No. 10

(1) How are the following constructed:

- الماضي القريب
- الماضي البعيد
- الماضي الاستمراري
- الماضي التمني
- الماضي الشرطي

Provide an example for each one.

(2) What is the (مضارع) of (كان)?

(3) Among the verbs, which verb is (معرب)?

(4) List the (حروف حازمة).

(5) When (لماً) or (لَمْ) are prefixed before the (المضارع), what change occurs in the word and meaning?

(6) List the (حروف ناصبة).

(7) When the (حروف ناصبة) are prefixed before the (المضارع), what changes occur in the meaning and (اعراب)?

(8) In how many word-forms of the (المضارع) does the (نون) (اعرابية) appear?

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(9) In which state does the (نون اعرابية) of the (المضارع) fall off in pronunciation?

(10) In the paradigm of the (المضارع), how many word-forms are there where the (حروف جازمة) and the (حروف ناصبة) do not have any effect on the pronunciation?

(11) How many kinds of (نون تأكيد) are there?

(12) Which word-forms of the paradigm (نون حقيقة) are not used?

(13) What verb is (لنسنف) and what word-form is it?

(14) What changes occur in the (المضارع) due to the insertion of (لام التأكيد و نون التأكيد)?

(15) When does the (المضارع) become specific with the present tense and the future tense, that is, which particle makes it specific with the future tense and which particle makes it specific with the present tense?

## Lesson 21

### ***The Imperative and the Prohibition***

(الْأَمْرُ وَالنَّهْيُ)

1. The verb which indicates the command of doing an act is called (الْأَمْرُ) – the imperative) while the verb indicating a prohibition is called (النَّهْيُ).

2. The imperative is of two types:

- (الْأَمْرُ الْحَاضِرُ ) – the second person imperative and this is the actual imperative.
- (الْأَمْرُ الْغَائِبُ ) – the third person imperative.

The first person imperative has only two word-forms and is therefore included in the third person category.

3. The method of forming (الْأَمْرُ الْحَاضِرُ الْمَعْرُوفُ ) is that the sign of the imperfect (علامة المضارع) is firstly deleted after which a hamzatul wasl is prefixed. If the (عين الكلمة) of the (مضبوط) is (المضارع), the hamzatul wasl is also rendered a

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dammah otherwise a kasrah. The (لام الكلمة) is rendered a jazm.

Examples:

from (أَنْصُرْ) ▶ (تَنْصُرْ) – you help.

from (إِذْهَبْ) ▶ (تَذَهَّبْ) – you go.

from (إِضْرِبْ) ▶ (تَضْرِبْ) – you hit.

Note 1: If the letter succeeding the (علامة المضارع) is not sākin, there is no need for a hamzatul wasl, e.g.

From the verb (تَعْدُ), the imperative is (عَدْ) - you promise).

The paradigm of (الْأَمْرُ الْحَاضِرُ الْمَعْرُوفُ)

| Meaning                | Gender | Number   | Verb        |
|------------------------|--------|----------|-------------|
| you (one male) hit     | masc.  | singular | إِضْرِبْ    |
| you (2 males) hit      | masc.  | dual     | إِضْرِبَا   |
| you (many males) hit   | masc.  | plural   | إِضْرِبُوْا |
| you (one female) hit   | fem.   | singular | إِضْرِبِيْ  |
| you (2 females) hit    | fem.   | dual     | إِضْرِبَا   |
| you (many females) hit | fem.   | plural   | إِضْرِبِنَّ |

Note 2: The hamzatul wasl inserted before the imperative is not pronounced when preceded by another word, e.g.

(يَا نُوحُ اهْبِطْ) – O Nūh, descend.

(يَا آدَمُ اسْكُنْ) – O Ādām, live.

The words are originally (اهْبِطْ) and (اسْكُنْ) respectively.

Note 3: There is no hamzatul wasl before the verb (كَانَ). The paradigm of its imperative is as follows:

كُنْ كُونَا كُونُوا كُونِي كُونَنَا كُنَّ

The paradigm of (قَالَ يَقُولُ) is the same:

قُلْ قُولَّا قُولُوا قُولِي قُولَّا قُلْنَ

4. In order to construct the passive imperative, a (لـ) is prefixed to the passive (المضارع) and a jazm is appended to it, e.g. from (لُتُضَرَّبُ) – (لُتُضَرَّبُ) – you should be hit.

## The paradigm of (الْأَمْرُ الْحَاضِرُ الْمَجْهُولُ)

| Meaning           | Gender | Number   | Verb          |
|-------------------|--------|----------|---------------|
| you should be hit | masc.  | singular | لُتُضْرَبٌ    |
| you should be hit | masc.  | dual     | لُتُضْرَبَّا  |
| you should be hit | masc.  | plural   | لُتُضْرَبُوا  |
| you should be hit | fem.   | singular | لُتُضْرَبِي   |
| you should be hit | fem.   | dual     | لُتُضْرَبَّا  |
| you should be hit | fem.   | plural   | لُتُضْرَبَّنَ |

5. The method of constructing (الْأَمْرُ الْمُتَكَلِّمُ) and (الْأَمْرُ الْعَائِبُ) whether active or passive, is the same as (الْأَمْرُ الْحَاضِرُ) (المجهولُ), that is, they are formed by prefixing the (ل). The third person imperative is formed from the third person (المضارع), the first person imperative is formed from the first person (المضارع), the active imperative is formed from the active (المضارع) and the passive imperative is formed from the passive (المضارع). You will understand this from the following paradigm.

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| Meaning              | الْأَمْرُ الْغَائِبُ<br>وَالْمُتَكَلِّمُ<br>الْمَجْهُولُ | Meaning           | الْأَمْرُ الْغَائِبُ<br>وَالْمُتَكَلِّمُ<br>الْمَعْرُوفُ |
|----------------------|--|-------------------|--|
| He should be hit     | لِيُضْرِبَ   | He should hit     | لِيُضْرِبَ   |
| They 2 should be hit | لِيُضْرِبَا  | They 2 should hit | لِيُضْرِبَا  |
| They should be hit   | لِيُضْرِبُوْا  | They should hit   | لِيُضْرِبُوْا  |
| She should be hit    | لِتُضْرِبَ   | She should hit    | لِتُضْرِبَ   |
| They 2 should be hit | لِتُضْرِبَا  | They 2 should hit | لِتُضْرِبَا  |
| They should be hit   | لِيُضْرِبَنَ   | They should hit   | لِيُضْرِبَنَ   |
| I should be hit      | لَأُضْرِبَ   | I should hit      | لَأُضْرِبَ   |
| We should be hit     | لُنْضُرَبَ   | We should hit     | لُنْضُرَبَ   |

Note 4: If (و) or (ف) appear before the لامُ الْأَمْرِ (lām of the order), the lām becomes sākin, e.g. – وَلْيُكْتُبْ (and he should write); - فَلْتَخْرُجْ (Then the woman should go out).

Note 5: The (نصب)  $\overset{\circ}{كِيْ}$  (لَامُ كِيْ<sup>12</sup>) which renders to the (المضارع) does not become sākin, e.g.  $\overset{\circ}{وَلَيَكُتُبْ}$  (and so that he writes).

6. There are also two categories of prohibition:

- (النَّهْيُ الْحَاضِرُ ) – prohibition of the second person
- (النَّهْيُ الْغَائِبُ ) – prohibition of the third person.

The method of forming them is the same, that is, prefixing (لَا) and rendering jazm to the last letter. The second person prohibition is formed from the second person (المضارع) while the third person prohibition is formed from the third person (المضارع). Observe this in the following paradigms.

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<sup>12</sup> See 20.3.

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| Meaning                    | النَّهِيُّ الْحَاضِرُ<br>الْمَجْهُولُ | Meaning                 | النَّهِيُّ الْحَاضِرُ<br>الْمَعْرُوفُ |
|----------------------------|---------------------------------------|-------------------------|---------------------------------------|
| He should not be hit       | لَا تُضْرِبْ                          | He should not hit       | لَا تَضْرِبْ                          |
| They 2 should not be hit   | لَا تُضْرِبَا                         | They 2 should not hit   | لَا تَضْرِبَا                         |
| They (m) should not be hit | لَا تُضْرِبُوْا                       | They (m) should not hit | لَا تَضْرِبُوْا                       |
| She should not be hit      | لَا تُضْرِبِيْ                        | She should not hit      | لَا تَضْرِبِيْ                        |
| They 2 should not be hit   | لَا تُضْرِبَا                         | They 2 should not hit   | لَا تَضْرِبَا                         |
| They (f) should not be hit | لَا تُضْرِبَنْ                        | They (f) should not hit | لَا تَضْرِبَنْ                        |

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| Meaning                  | النَّهْيُ الْغَائِبُ<br>وَالْمُتَكَلِّمُ<br>الْمَجْهُولُ | Meaning               | النَّهْيُ الْغَائِبُ<br>وَالْمُتَكَلِّمُ<br>الْمَعْرُوفُ |
|--------------------------|--|-----------------------|--|
| He should not be hit     | لَا يُضْرِبَ   | He should not hit     | لَا يَضْرِبُ   |
| They 2 should not be hit | لَا يُضْرِبَا  | They 2 should not hit | لَا يَضْرِبَا  |
| They should not be hit   | لَا يُضْرِبُوْا  | They should not hit   | لَا يَضْرِبُوْا  |
| She should not be hit    | لَا تُضْرِبَ   | She should not hit    | لَا تَضْرِبَ   |
| They 2 should not be hit | لَا تُضْرِبَا  | They 2 should not hit | لَا تَضْرِبَا  |
| They should not be hit   | لَا يُضْرِبَنَّ  | They should not hit   | لَا يَضْرِبَنَّ  |
| I should not be hit      | لَا أُضْرَبَ   | I should not hit      | لَا أَضْرِبَ   |
| We should not be hit     | لَا نُضْرَبَ   | We should not hit     | لَا نَضْرِبَ   |

Note 6: The particle (نون خفيفة) and (نون ثقيلة) can also be appended to the imperative and the prohibition, e.g.

(اَصْرِبْنَ) – You certainly hit.

(لَا تَصْرِبْنَ) – You certainly do not hit.

(اَصْرِبُنْ) – You all certainly hit.

Note 7: The particle (لَا) is of two types:

- (لَا النَّفِي) which does not create any change in word in the (المضارع) and (الماضي) tenses.
- (لَا النَّهْي) which renders jazm to the end of the (المضارع) while creating the meaning of prohibition as you have seen in the paradigms of prohibition.

Note 8: You have learnt in Volume One that when the final letter of any word is sâkin, it is rendered a kasrah to join it to a succeeding word.

Examples:

from (اَصْرِبِ الْكَلْبَ) – (اَصْرِبْ) – Hit the dog.

from (لَا يُؤْكِلِ الطَّعَامُ بِعِيرِ جُوعٍ) – (لَا يُؤْكِلْ) – Food should not be eaten without hunger.

## Vocabulary List No. 20

| Word                    | Meaning                    |
|-------------------------|----------------------------|
| أَحْسَنْتَ              | You have excelled          |
| بَارَكَ اللَّهُ         | May Allāh bless you        |
| تَعَالَ                 | come                       |
| رَكَعَ (ف)              | to kneel, to go into rukū  |
| سَجَدَ (ن)              | to prostrate               |
| ضَحَكَ (ف)              | to laugh                   |
| قَنَتَ (ن)              | to worship                 |
| لَبَّيْكَ <sup>13</sup> | here I am, at your service |
| أَمْرٌ                  | order, matter              |
| أُمَّةٌ                 | group, nation              |
| حَيٌّ ، أَحْيَاءٌ       | alive, tribe               |
| خَجَلٌ                  | ashamed                    |
| دَائِمًا                | always                     |
| ذُو قُرْبَىٰ            | relative                   |

<sup>13</sup> This word will be explained in Lesson 61 in Volume Four.

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|                              |                               |
|------------------------------|-------------------------------|
| رَاكِعٌ                      | one kneeling down             |
| سَائِعٌ                      | pleasant                      |
| سُبُورَةٌ                    | chalkboard                    |
| شَكُورٌ                      | very grateful                 |
| شَاكِرٌ                      | thankful                      |
| شَفُوقٌ                      | kind                          |
| طَبَاشِيرٌ                   | chalk                         |
| عَلَيِ الرَّأْسِ وَالْعَيْنِ | very gladly, just as you wish |
| فَاحْشَةٌ ، فَوَاحِشٌ        | immoderate, shameless         |
| قَسْطٌ                       | justice                       |
| قَوَامٌ                      | custodian, guardian           |
| عَسِيٌّ                      | perhaps, hopefully            |
| مَعْرُوفٌ                    | virtue                        |
| مُعِينَةٌ                    | specific                      |
| مَيْتٌ ، أَمْوَاتٌ           | dead                          |
| نَجِسٌ أو نَجَسٌ             | dirty, impure                 |
| هَا                          | yes beware, listen            |

## Exercise No. 21

(A) Translate the following sentences and note the usage of the words in bold.

| Answer  | Question  |
|---|---|
| لَيْكَ يَا سَيِّدِيْ  | (1) تَعَالَ يَا أَحْمَدُ وَاجْلِسْ عَلَيَ<br>الْكُرْسِيِّ   |
| لَا بُأْسَ فِيهِ لَكِنِ الْآنَ شَرِبْتُ فِي<br>الْبَيْتِ  | (2) اشْرَبَ الشَّايِ إِنْ لَمْ يَكُنْ<br>لَكَ حَرَجٌ  |
| نَعَمْ يَا سَيِّدِيْ سَمِعْتُ أَنْ فَنْجَانَ<br>الْقَهْوَةِ بَعْدَ الطَّعَامِ يَنْفَعُ لِلْهَضْمِ | (3) فَاشْرَبِ الْقَهْوَةَ إِنْ كَانَ لَكَ<br>رَغْبَةً فِيهَا  |
| أَحْسَنْتَ يَا سَيِّدِيْ هَكَذَا أَفْعَلْ   | (4) لَكِنْ لَا تَشْرَبْ إِلَّا عَلَيَ<br>أَوْقَاتِ مُعِيَّنةٍ   |
| أَمْرُكَ عَلَيَ الرَّأْسِ وَالْعَيْنِ هَا أَنَا أَقْرَأُ<br>آخِرَ سُورَةِ الْبَقَرَةِ             | (5) يَا أَحْمَدُ اقْرُأْ شَيْئًا مِنْ<br>الْقُرْآنَ لِأَسْمَعَ قِرَاءَتَكَ  |
| إِنَّمَا هُوَ مِنْ كَرَمِ أَخْلَاقِكَ يَا<br>سَيِّدِيْ  | (6) آمِينَ بَارَكَ اللَّهُ فِيهِكَ يَا أَحْمَدُ<br>وَاللَّهُ صَوْتُكَ سَائِعٌ لِلْأَدَانِ<br>وَقِرَاءَتُكَ مُؤْتَرَّةٌ فِي الْقُلُوبِ |

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|  |  |
|--|--|
| بِأَيِّ شَيْءٍ نَكْتُبُ يَا سَيِّدَنَا ؟                               | (7) تَعَالَوْا يَا أَوْلَادُ اكْتُبُوا عَلَيِ السُّبُورَةِ   |
| مَنْ يَكْتُبُ مِنَّا أَوَّلًا ؟  | (8) هَا هُوَ الطَّبَاشِيرُ اكْتُبُوا بِهِ  |
| هَا أَنَا حَامِدٌ مَاذَا أَكْتُبُ يَا سَيِّدِي ؟                       | (9) لِيَكْتُبْ حَامِدٌ أَوَّلًا  |
| أُنْظُرْ يَا سَيِّدِي هَلْ هَذَا صَحِيحٌ ؟                             | (10) أُكْتُبْ "لَا يُشَرِّبُ الَّبَنُ عَلَيِ السَّمَكَ"  |
| نَعَمْ يَا سَيِّدِي أَنَا حَجَلٌ عَلَيِ قِبْحٍ حَطَّيْ                 | (11) خَطَّكَ لَيْسَ بِجَمِيلٍ يَا وَلَدُ   |
| نَشْكُرُكَ يَا أُسْتَاذَنَا الشَّفُوقَ عَلَيِ نَصَائِحِكَ التَّافِعَةَ | (12) يَا أَوْلَادُ اكْتُبُوا دَائِمًا بَخْطٌ جَمِيلٌ فَانَّ حُسْنَ الْخَطَّ يَرْفَعُ قَدْرَ الْكَاتِبِ |

(B) Translate the following verses of the Qur'ān into English.

(1) يَا أَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِي خَلَقَكُمْ

(2) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّيْ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ

(3) يَا مَرِيْمُ اقْتُنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

(4) فَلَيَعْمَلْ عَمَّا صَالَحًا

(5) اذْهَبْ بِكِتَابِيْ هَذَا

(6) يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَةُ ارْجِعِي إِلَى رَبِّكِ

(7) يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ

(8) لَا تَحْرُنْ إِنَّ اللَّهَ مَعَنَا

(9) لَا يَحْزُنْكَ قَوْلُهُمْ

(10) وَلَا تَحْسِبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

(11) وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ  
يُرْزَقُونَ

(12) كُوْنُوا قَوَامِينَ بِالْقُسْطِ

(13) وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

(14) وَلَا تَقْرُبُوا الْفَوَاحِشَ

(15) لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ

(16) إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرُبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ  
هَذَا

(17) وَإِذَا قُلْتُمْ فَاعْدُلُوا وَلَوْ كَانَ ذَا قُرْبَى

(18) وَلَا تُكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ

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(C) Insert the correct (اعراب) and translate the following paragraph.

أنظر يا خالد إلى كتابك. واقرأ درسك ولا تنظر إلى يمينك وإلى يسارك. وإن لم تفهم فاسئل أستاذك. ولما فرغت من الدرس فاذهب إلى بيتك ولا تلعب مع الأولاد في الطريق. واحفظ دروسك بعد صلاة المغرب. واكتب واجبات المدرسة ولا تكن من الغافلين. واعلم أن الغافل والكسلان لا ينجحان يوم الامتحان.

(D) Translate the following sentences into Arabic.

- (1) Be thankful in all conditions.
- (2) Do not grieve.
- (3) No person should go out of the masjid until he is permitted.
- (4) O my sons, enter the house and sit there.
- (5) O girl, sit on this chair and look at that garden.
- (6) O people, worship Allāh and do not worship anyone besides Him.
- (7) O girls, go to the madrasah and read the Qur'ān.
- (8) My paternal uncle said to me, "Do not go to your house today." So I did not go.

- (9) If the clothing is dirty, it should be washed.
- (10) Fish should not be eaten with milk.
- (11) If there is no harm, drink coffee with us.

## Test No. 11

- (1) Define ( فعل النهي ) and ( فعل الأمر ) .
- (2) How many types of ( أمر ) are there?
- (3) How is ( أمر حاضر ) made from the verbs of ( ثالثي مجرد ) ?
- (4) What kind of hamzah is prefixed before the ( أمر ) ( حاضر ) ?
- (5) How is the ( أمر حاضر مجهول ) constructed?
- (6) How is the ( أمر غائب ) constructed?
- (7) Make the paradigm of ( أمر حاضر معروف ) from ( باب ) ( نصر ).
- (8) Make the paradigm of ( أمر حاضر ) and ( أمر غائب ) from ( باب فتح ).
- (9) Make the paradigm of ( نهي حاضر ) from ( باب سمع ).
- (10) What verbs are ( لا تضربن ) and ( لا تضربن ) and what

word-forms are they?

(11) Make the paradigm of (أمر حاضر معروف) from the verb (كان).

(12) What verb is (قولي) and what word-form is it?

(13) Append the (نون خفيفة) and (نون ثقيلة) to the verb (أكتب) and conjugate it.

(14) If (ف) or (و) appears before (ليرعوا) and (ليركبوا), how will you read them?

(15) Read and translate the following sentences:

- لا تضرب حيواناً
- لا يضرب حيوان
- أكتبوا يا أولاد على السبورة بالطباشير
- أنظري يا بنت الى البستان ولا تنظري الى الشمس ليقرأ
- أخوك كتاباً نافعاً ولا يقرأ كتاباً غير نافع

## Lesson 22

### The Derived Nouns

(الْأَسْمَاءُ الْمُشَتَّتَةُ)

1. There are seven types<sup>14</sup> of derived nouns (الْأَسْمَاءُ الْمُشَتَّتَةُ):

- (1) اسم الفاعل
- (2) اسم المفعول
- (3) اسم الظرف
- (4) اسم الآلة
- (5) اسم الصفة
- (6) اسم التفضيل
- (7) اسم المبالغة

### The Active Participle Noun (اسم الفاعل)

2. In triliteral verbs (ثلاثي مجرد), the active participle noun

<sup>14</sup> The first six types will be discussed in this volume while the seventh one will be discussed in Volume Four.

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(فَاعِلٌ) is used on the scale of (اسم الفاعل) (اسم الفاعل).

Examples:

from the verb - ضَارَبَ (ضارب) - hitter),

from the verb - نَاصِرٌ (ناصر) - helper),

from the verb - سَامِعٌ (سمع) - listener),

from the verb - فَاتَحٌ (فتح) - opener),

from the verb - حَاسِبٌ (حسب) - one who regards)

However, the active participle noun of verbs from the (باب فعيل), are used on the scale of (فعيل) which is actually (اسم كرم), e.g. from (الصفة) كريم - كرم (generous, noble); from (بعد) - بعيد (far).

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The paradigm of the active noun (اسم الفاعل) is as follows:

| Meaning             | الصيغة    | اسم الفاعل |
|---------------------|-----------|------------|
| one male hitter     | واحد مذكر | ضَارِبٌ    |
| two male hitters    | ثنية مذكر | ضَارِبَانِ |
| many male hitters   | جمع مذكر  | ضَارِبُونَ |
| one female hitter   | واحد مؤنث | ضَارِبَةٌ  |
| two female hitters  | ثنية مؤنث | ضَارِبَاتِ |
| many female hitters | جمع مؤنث  | ضَارِبَاتٌ |

### The Passive Participle Noun (اسم المفعول)

3. In trilateral verbs (ثلاثي مجرد), the passive participle noun (مفعول) is used on the scale of (اسم المفعول).

Examples:

from the verb (ضرر) – ضَرُوبٌ – (one who is hit),

from the verb (نصر) – مَنْصُورٌ – (one who is helped).

The verbs of (باب كرم) are intransitive. Therefore the passive

participle nouns are not used in this category.

Note 1: The method of usage of the active and passive participles is mentioned in detail in Volume Four.

The paradigm of the (اسم المفعول) is as follows:

| Meaning                     | الصيغة    | اسم المفعول |
|-----------------------------|-----------|-------------|
| one male who is helped      | واحد مذكر | منصورٌ      |
| two males who are helped    | ثنية مذكر | منصوران     |
| many males who are helped   | جمع مذكر  | منصورون     |
| one female who is helped    | واحد مؤنث | منصورة      |
| two females who are helped  | ثنية مؤنث | منصورات     |
| many females who are helped | جمع مؤنث  | منصورات     |

### The Adverb (اسم الظرف)

The (اسم الظرف) is a noun that indicates the place or time of the action. It is used on the scale of (مفعول). However, in (باب)

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مَفْعِلٌ (مَفَاعِلُ), the scale is ضَرَبٌ (ضَرَبَ), the scale is مَفْعِلٌ (مَفَاعِلُ). The plural of each one is ضَرَبٌ (ضَرَبَ).

Examples:

from the verb نَصَرَ (نَصَرٌ) – مَنْصَرٌ (place or time of help),

from the verb ضَرَبَ (ضَرَبٌ) – مَضْرَبٌ (place or time of hitting),

from the verb طَلَعَ (طَلَعٌ) – مَطْلَعٌ (place or time of rising).

Note 2: Sometimes the adverb is used on the scale of مَفْعِلٌ (مَفَاعِلُ) although it is from بَابِ نَصَرٍ (بَابِ نَصَرٍ), e.g.

مَسْجَدٌ (place of prostration),

مَطْلَعٌ (place of rising),

مَغْرِبٌ (place of setting).

The paradigm of the اِسْمُ الظَّرْفِ (اسم الظرف) is as follows:

| جُمُعٌ    | تَشْتِيَةٌ  | وَاحِدٌ    | Gender   |
|-----------|-------------|------------|----------|
| مَكَاتِبٌ | مَكْتَبَانِ | مَكْتَبٌ   | مَذْكُرٌ |
|           | مَكْتَبَاتٌ | مَكْتَبَةٌ | مَؤْنَثٌ |

## The Noun of the Instrument (اسم الآلة)

The Noun of the Instrument (اسم الآلة) is a noun that indicates the meaning of an instrument. It is used on the scale of (مفعَلٌ), (مفعَلَةٌ) and (مفعَالٌ).

Examples:

from the verb (سَطَرَ) - (رَسَطٌ) - ruler),

from the verb (فَتَحَ) - (مَفْتَاحٌ) - key),

from the verb (كَنَسَ) - (مَكْنَسٌ) - broom).

| جمع        | ثنية         | واحد       | Gender     |
|------------|--------------|------------|------------|
| مَضَارِبٌ  | مَضْرَبَانِ  | مَضْرَبٌ   | مذكر       |
|            | مَضْرِبَانِ  | مَضْرِبَةٌ | مؤنث       |
| مَضَارِيبٌ | مَضْرَابَانِ | مَضْرَابٌ  | only masc. |

Note 3: The scales of (مفعَلٌ), (مفعَلَةٌ) and (مفعَلٌ) are also used for the verbal noun (مصدر) which is called (المَصْدَرُ) (المِيَمِيُّ).

Examples:

(منظر) - scene,

(مرجع) - returning,

(مكرمة) - nobility,

(موعدة) - promise,

(مواعظة) - advice.

## Vocabulary List No. 21

| Word           | Meaning                |
|----------------|------------------------|
| الآخرة         | the hereafter          |
| الآلات الحربية | the munitions of war   |
| إعتدال         | moderation             |
| امام           | leader                 |
| الأندلس        | Spain                  |
| جلالة الملك    | His Highness, the king |
| حديد           | iron                   |
| حداد           | blacksmith             |

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|                       |                              |
|-----------------------|------------------------------|
| خْمَرٌ                | wine                         |
| دُخُولٌ               | to enter                     |
| سِكِّينٌ ، سَكَاكِينٌ | knife                        |
| سَنَة عِشْرِينَ       | the year 20                  |
| صَلْحَ (ك)            | to be proper, to be in order |
| طَرَقَ (ن)            | to knock, to pound           |
| ظُلْمَةٌ ، ظُلْمَاتٌ  | darkness                     |
| عَدِيدَةٌ             | several                      |
| قَطَعَ (ف)            | to cut                       |
| قُفلٌ ، أَقْفَالٌ     | lock                         |
| كُوبٌ ، أَكْوَابٌ     | glass                        |
| مَأْكَلٌ              | to eat                       |
| مَرَعَةٌ              | farm                         |
| مَشَرَبٌ              | to drink                     |
| مَصْنَعٌ              | factory, mill                |
| مَطْرَقةٌ             | hammer                       |
| مَعْمَلٌ              | factory                      |

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|           |                       |
|-----------|-----------------------|
| مَقْعِدٌ  | seat, bench           |
| مِكِيَالٌ | instrument to measure |
| مِنْشَارٌ | saw                   |
| مَنْجَلٌ  | sickle, scythe        |
| مَنْفَعٌ  | place of benefit      |
| مَوْضُوعٌ | placed                |
| هِجْرَةٌ  | emigration            |

Exercise No. 22

(A) Translate the following sentences into English.

(1) أَنَا ذَاهِبٌ غَدًا إِلَيْ حِيْدَرَآبَاد

(2) هُمَا ذَاهِبَانِ إِلَيْ دَهْلِيِّ

(3) هُمْ ذَاهِبُونِ إِلَيْ مَدْرَاسَ

(4) هُؤُلَاءِ الْبَنَاتُ ذَاهِبَاتٌ إِلَيْ لَاهُورَ

(5) أَخِيٌّ كَانَ ذَاهِبًا إِلَيْ بَمْبَائِيِّ أَمْسِ

(6) نَحْنُ كُنَّا نَاجِحِينَ

(7) هَذِهِ مَدْرَسَةٌ وَتِلْكَ مَكْتَبَةٌ وَذَلِكَ مَسْجِدٌ

(8) الْمَدْرَسَةُ مَفْتُوحَةٌ

(9) هَلْ عِنْدَكَ مَفْتَاحٌ هَذَا الْبَيْتِ ؟

(10) نَعَمْ عِنْدِي مَفْتَاحُهُ

(11) إِذْنٌ لَمَ لَا تَفْتَحْ الْبَابَ ؟

(12) الْبَابُ مَفْتُوحٌ لَكِنَّ الدُّخُولَ فِي هَذَا الْبَيْتِ مَمْنُوعٌ

(13) فَاتَحْ مِصْرَ هُوَ عَمْرُو ابْنُ الْعَاصِ الَّذِي فَتَحَهَا فِي سَنَةِ عِشْرِينَ  
مِنَ الْهِجْرَةِ

(14) الْحَدَادُ يَطْرُفُ الْحَدِيدَ بِالْمَطْرَقَةِ وَيَصْنَعُ مِنْهُ الْمَفَاتِيحَ وَالْأَقْفَالَ  
وَالْمَنَاجِلَ وَالسَّكَاكِينَ

(15) النَّجَارُ يَقْطَعُ الْحَشَبَ مِنَ الْمِنْسَارِ لِيَصْنَعَ مِنْهُ الْكَرَاسِيَّ  
وَالطَّاوُلَاتَ وَالْمَقَاعِدَ

(16) سَمِعْنَا أَنَّ حُكُومَةَ جَلَالَةِ الْمَلَكِ النِّظامِ عُثْمَانَ عَلَيٌّ خَانَ قَدْ  
فَتَحَتْ مَعَالِمَ وَمَصَانِعَ عَدِيدَةً تُنْسَجُ فِي بَعْضِهَا الشَّيَابُ وَتُصْنَعُ  
فِي بَعْضِهَا آلَاتُ الْحَرْبِ

(17) يَا حَبِيبِيْ يِلْزُمُ عَلَيْكَ الْإِعْتِدَالُ فِي الْمَأْكُلِ وَالْمَشْرَبِ كَيْ لَا  
تَكُونَ مَرِيضاً

(18) كَانَ ذَلِكَ الرَّجُلُ شَارِبُ الْخَمْرِ فَلَمَّا قَرَأَ الْقُرْآنَ وَفِيهِ مَوَاعِظُهُ

صَلَحَ حَالُهُ

(19) الَّذِي مَرَرَ عَنِ الْآخِرَةِ

(B) Translate the following verses of the Qur'an into English.

(1) الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا

(2) إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

(3) وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطِعُو أَيْدِيهِمَا

(4) فِيهَا عَيْنٌ جَارِيَةٌ ، فِيهَا سُرُورٌ مَرْفُوعَةٌ ، وَأَكْوَابٌ مَوْضُوعَةٌ

(5) وَلَا تَنْقُصُوا الْمُكْيَالَ وَالْمِيزَانَ

(6) وَلَهُمْ فِيهَا مَنَافِعٌ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ

(7) إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بَقْرِيبٍ

(C) Translate the following sentences into Arabic.

(1) I am going to Bombay tomorrow.

(2) He had gone to Lahore yesterday.

(3) My sister is going to Hyderabad.

(4) The door of the madrasah is open.

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- (5) The door of the library was open.
- (6) Tāriq was the conqueror of Spain.
- (7) Bombay has many mills. Expensive clothing is woven in some of them.
- (8) The blacksmith pounded the iron with the hammer and made a knife with it.
- (9) Do you have a saw?
- (10) The munitions of war are manufactured in this factory.

## Lesson 23

### The Adjectival Nouns

(أَسْمَاءُ الصِّفَةِ)

1. The most frequently used scales of the (أَسْمَاءُ الصِّفَةِ) are:

- - كَثِيرٌ (plenty), قَلِيلٌ (little), e.g. سَعِيدٌ (fortunate), فَعِيلٌ (plenty).

Note 1: This scale is sometimes used for an intensive meaning (مُبَالَغَة), e.g. عَلِيمٌ (all-knowing), سَمِيعٌ (all-hearing).

- فَعُولٌ (powerful) - This scale is also used for an intensive meaning, e.g. ظَلُومٌ (very oppressive), حَهُولٌ (very ignorant), كَسُولٌ (very lazy), صَدُوقٌ (very truthful).
- فَرَحَانٌ (angry), غَضِبَانٌ (tired), فَعَلَانٌ (tired), فَرِحَانٌ (happy). This scale is most often a diptote (غير منصرف). See 10.7
- فَاعِلٌ (active). This scale is actually for the اسم الفاعل (the active noun).

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active participle noun). However, many adjectival nouns are used on this scale, e.g. - صَادِقٌ (truthful), جَاهِلٌ (ignorant), عَالِمٌ (learned).

2. The scales of the أسماء الصفة (Names of the Qualities) which indicate colours, characteristics or physical defects are as follows:

| Plural<br>(M/F) | Singular<br>Feminine | Meaning | Singular<br>Masculine |
|-----------------|----------------------|---------|-----------------------|
| فُعْلٌ          | فَعَلَاءُ            |         | أَفْعَلُ              |
| حُمْرٌ          | حَمْرَاءُ            | red     | أَحْمَرٌ              |
| سُودٌ           | سَوْدَاءُ            | black   | أَسْوَدٌ              |
| بِيْضٌ          | بَيْضَاءُ            | white   | أَيْضُ                |
| زُرْقٌ          | زَرْقَاءُ            | blue    | أَزْرَقُ              |
| خُضْرٌ          | خَضْرَاءُ            | green   | أَخْضَرُ              |
| صُفْرٌ          | صَفْرَاءُ            | yellow  | أَصْفَرُ              |
| صُمٌّ           | صَمَاءُ              | deaf    | أَصْمَمٌ              |
| عُمَىٰ          | عَمِيَاءُ            | blind   | أَعْمَىٰ              |
| طُرْشٌ          | طَرْشَاءُ            | deaf    | أَطْرَشُ              |
| خُرَّسٌ         | خَرْسَاءُ            | dumb    | أَخْرَسُ              |

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|        |           |             |          |
|--------|-----------|-------------|----------|
| بُكْمٌ | بَكْمَاءُ | dumb        | أَبْكَمُ |
| عَرْجٌ | عَرْجَاءُ | crippled    | أَعْرَجُ |
| حُدْبٌ | حَدْبَاءُ | hunchbacked | أَحَدَبُ |
| حُورٌ  | حَوْرَاءُ | black-eyed  | أَحْوَرُ |
| عُورٌ  | عَوْرَاءُ | one-eyed    | أَعْوَرُ |
| عَيْنٌ | عَيْنَاءُ | big-eyed    | أَعْيَنُ |

Note 2: The plural of حُورُ (أَحْوَرُ ) is (أَعْيَنُ ) and the plural of عَيْنٌ (عِيْنُ ) is (أَعْيَنُ ). These words are most often used to describe the damsels of jannah, that is, they have large black eyes.

Note 3: The singular masculine and singular feminine forms are diptotes (غير منصرف). See 10.7.

Note 4: The hamzah in the feminine dual form changes to a (و), e.g. from سُوْدَاءُان - سُوْدَاءُون (two black women).

Note 5: If there are two letters of the same type at the end of (أَفْعَلُ), the first one is rendered sākin and assimilated into the other. Instead of writing two letters, one letter is written

with a tashdīd, e.g. (أَصْمَمُ). Originally it was (أَصْمَمُ).

If there is a (و), that is a (ي) or (و) at the end of (أَفْعَلُ), it is pronounced as an alif. The word (أَعْمَى) is actually (أَعْمَيْ).

3. Sometimes the (أَسْمَاءُ الصَّفَةِ) (مضاف) are related to another word. Together with the (مضاف اليه), they either form an adjective (صفة) or predicate (خبر) of a preceding noun.

Examples:

|                      |       |
|----------------------|-------|
| حسن الوجه            | ولد   |
| مضاف اليه            | مضاف  |
| صفة                  | موصوف |
| a handsome faced boy |       |

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|                  |        |
|------------------|--------|
| كَثِيرُ الْمَالِ | رَجُلٌ |
| مضاف اليه        | مضاف   |
| صفة              | موصوف  |
| a wealthy man    |        |

|                     |        |
|---------------------|--------|
| حَسَنَةُ الْوَجْهِ  | بَنْتٌ |
| مضاف اليه           | مضاف   |
| صفة                 | موصوف  |
| a pretty-faced girl |        |

|                    |            |
|--------------------|------------|
| كَثِيرَةُ الْمَالِ | إِمْرَأَةٌ |
| مضاف اليه          | مضاف       |
| صفة                | موصوف      |
| a wealthy woman    |            |

4. It was mentioned in Lesson 7 that when an indefinite noun is related to a definite noun, the former also becomes definite. See 7.9. The definite article is not prefixed to the ( مضاف). See 7.4.

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Remember that the (اسم الصفة) is an exception from both the above rules. It neither becomes definite due to being related nor is the prefixing of the definite article prohibited. Accordingly, when an (اسم الصفة) together with its subsequent noun ( مضاف اليه) forms the adjective of a definite noun, the definite article should be prefixed to it. Examples:

|                        |       |
|------------------------|-------|
| الحسن الوجه            | الولد |
| مضاف اليه              | مضاف  |
| صفة                    | موصوف |
| the handsome-faced boy |       |

|                         |       |
|-------------------------|-------|
| الكثير المال            | خالد  |
| مضاف اليه               | مضاف  |
| صفة                     | موصوف |
| Khālid, the wealthy man |       |

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|                                 |          |
|---------------------------------|----------|
| السَّوَادُ الشَّعْرُ            | زَيْنَبُ |
| مضاف اليه                       | مضاف     |
| صفة                             | موصوف    |
| Zaynab, the one with black hair |          |

|                       |             |
|-----------------------|-------------|
| الْكَثِيرَةُ الْمَالُ | الْمَرْأَةُ |
| مضاف اليه             | مضاف        |
| صفة                   | موصوف       |
| the wealthy woman     |             |

5. If the (الْأَلْ) is removed from the (اسم الصفة) in the above examples, they will become nominal sentences (جملة اسمية) because the first part (الوَلَدُ ) is definite while the second part (الوَلَدُ حَسَنُ ) is indefinite. Therefore the sentence (الوَلَدُ حَسَنُ ) will mean, “The boy has a handsome face.” The word (الوَلَدُ ) will be the subject (مبتداً) while (حَسَنُ الْوَجْهِ ) will form the predicate (خبر). Understand the other examples in the same manner.

6. Here are a few more examples:

جَاءَ وَلَدُ حَسَنُ الْوَجْهِ

The (مُوصوف) (مرفوع) is – in the nominative case. Therefore the (صفة) (مرفوع) is also.

رَأَيْتُ بَنْتًا حَسَنَةَ الْوَجْهِ

The (مُوصوب) (منصوب) is – in the accusative case. Therefore the (صفة) (منصوب) is also.

هَذَا كِتَابُ وَلَدِ حَسَنِ الْوَجْهِ

The (مُوصوف) (محور) is – in the genitive case. Therefore the (صفة) (محور) is also.

7. There is another way in which the (اسم الصفة) is used very often.

(وَلَدُ حَسَنُ وَجْهُهُ) – a boy whose face is handsome.

(وَلَدُ حَسَنَةُ عَيْنِهِ) – a boy whose eye is good.

(بَنْتُ حَسَنُ وَجْهُهَا) – a girl whose face is pretty.

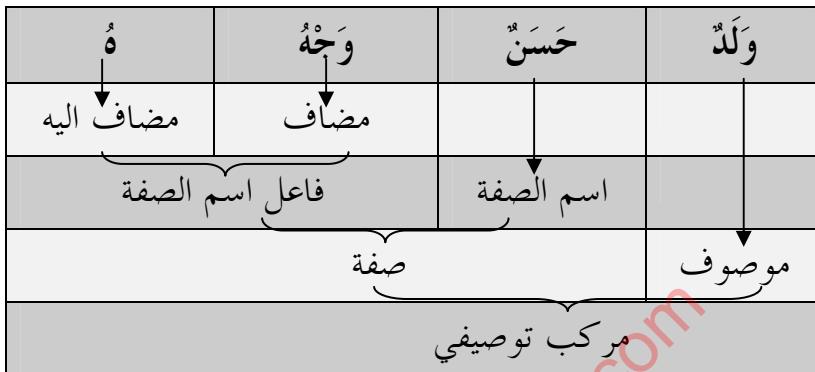
(بِنْتُ حَسَنَةَ عَيْنِهَا) - a girl whose eye is good.

These are all examples of **adjectival phrases** (مركب توصيفي).

If the definite article has to be prefixed to the words (ولد) and (بنت), these phrases will become **nominal sentences** (جملة اسمية).

8. The distinguishing difference between the previous examples and these examples is that in the former examples, the gender of the (اسم الصفة) corresponds to the preceding noun (موصوف). In the latter examples, the gender of the (اسم الصفة) corresponds to the succeeding noun because it becomes the (فاعل) of the (اسم الصفة). Its analysis will be as follows:

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Note 5: The اسم الصفة ( اسم الصفة) will be discussed in detail in Lesson 60, Volume 4.

### Vocabulary List No. 22

| Word               | Meaning          |
|--------------------|------------------|
| تُبْنٌ             | straw, dry grass |
| رَائِحَةٌ          | fragrance, smell |
| زَهْرٌ             | flower           |
| سَهْلٌ             | easy, soft       |
| شَعْرٌ ، أَشْعَارٌ | hair             |
| شَرْقٌ             | east             |

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|                    |               |
|--------------------|---------------|
| طَلْقٌ             | smiling       |
| عُشْبٌ ، أَعْشَابٌ | green grass   |
| غَرْبٌ             | west          |
| لَطِيفٌ            | kind, refined |
| لَوْنٌ ، أَلْوَانٌ | colour        |
| لُؤْلُؤٌ           | pearl         |
| وَجْنَةٌ           | cheek         |
| هِرَّةٌ            | cat           |

**Exercise No. 23**

(A) Translate the following phrases and sentences into English.

1) شَجَرَةٌ خَضْرَاءُ

2) الْذَّهَبُ أَصْفَرُ وَالْفَضَّةُ بَيْضَاءُ

3) الْعُشْبُ أَخْضَرُ وَالْتَّنَّ أَصْفَرُ

4) الْوَرْدُ أَحْمَرُ الْلَّوْنُ وَطَيْبُ الرَّائِحةِ

5) الْبَحْرُ الْأَحْمَرُ فِي غَرْبِ الْعَرَبِ

(6) هَذِهِ الْبَنْتُ سَعِيْدَةٌ وَذَاكَ الْوَلَدُ كَسُولٌ

(7) الْعَبْدُ تَعْبَانُ وَسَيِّدُهُ غَضْبَانُ

(8) حَلِيلٌ أَزْرَقُ الْعَيْنِ وَأَسْوَدُ الشَّعْرِ وَأَبْيَضُ الْوَجْهِ

(9) عَائِشَةُ زَرْقَاءُ الْعَيْنِ وَسَوْدَاءُ الشَّعْرِ وَبَيْضَاءُ الْوَجْهِ

(10) رَأَيْتُ بَنْتًا حَسَنَةَ الصُّورَةِ وَنَظِيقَةَ الشَّيَابِ

(11) فَاطِمَةُ حَمِيلٌ وَجْهُهَا وَنَظِيقَةٌ ثِيَابُهَا

(12) هَذِهِ الْبَقَرَةُ سَوْدَاءُ عَيْنَهَا وَأَبْيَضُ وَجْهَهَا

(13) زَيْدٌ حَسَنُ الْوَجْهِ وَقَبِحُ الشَّيَابِ

(14) عَمْرُو حَسَنٌ وَجْهُهُ وَقَبِحَةٌ ثِيَابُهُ

(15) تُلْكَ النِّسَاءُ خُرْسٌ وَهَذِهِ عَمِيَاءُ

(16) فِي الْبُسْتَانِ أَزْهَارٌ حُمْرٌ وَصُفْرٌ وَطُيُورٌ يَبْيَضُ وَسُوْدٌ

(17) وَجَنَّتَنَا الْبَنْتُ الْحَمْرَاءُ وَأَنَّ لَطِيفَتَنَا الْمَنْظَرِ

(18) إِنَّ زُبِيدَةَ وَرَشِيدَةَ كُلِّيهِمَا صَالِحَانِ وَحَسَنَا الْخُلُقِ

(19) صَدِيقِيْ خَلِيلٌ رَجُلٌ سَهْلٌ طَلْقٌ

(20) الْكُفَّارُ هُمْ صُمُّ بُكْمُ عُمِيٌّ فَهُمْ لَا يَعْقِلُونَ

(21) إِنَّهُ كَانَ ظَلُومًا جَهُولًا

(22) حُورٌ عَيْنٌ كَأَمْثَالِ اللَّؤْلُؤِ الْمَكْنُونِ

(B) Fill in the blanks with suitable words.

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(1) لَوْنُ الْبَنِ \_\_\_\_ وَ لَوْنُ \_\_\_\_ أَحْمَرٌ

(2) الْلَّبَنُ \_\_\_\_ وَالْعَسَلُ \_\_\_\_ الْلَّوْنِ

(3) الْلَّبَنُ \_\_\_\_ الْلَّوْنِ وَالْعَسَلُ \_\_\_\_ الْلَّوْنِ

(4) أَوْرَاقُ الرُّمَانِ \_\_\_\_ وَأَزْهَارُهُ

(5) أَمَامَ بَيْتِيْ شَجَرَةُ

(6) هَرَّةُ أَخْتِيِّ وَ كَلْبُهَا

(7) رَأَيْتُ هَرَّيْتِيْنِ وَ كَلْبَيْتِيْنِ

(8) هَذَا وَلَدُ \_\_\_\_ الْوَجْهُ وَ \_\_\_\_ الْعَيْنِ

(9) هَذَا الْوَلَدُ حَسَنٌ \_\_\_\_ وَ قَبِيْحَةُ

(10) رَأَيْتُ بَنْتَأَا أَيْضَى وَ \_\_\_\_ عَيْنَهَا

(11) وَجْنَتَأَا \_\_\_\_ حَمْرَاؤَانِ وَعَيْنَاهَا

(12) لَوْنُ وَجْهٌ رُّقِيَّةٌ \_\_\_\_ وَ لَوْنُ شَعْرِهَا

(13) هِيَ بَيْضَاءُ \_\_\_\_ وَ سَوْدَاءُ

(14) هَذَا الْوَلَدُ زَرْفَاؤَانِ

(15) عِنْدِيْ بَيْضَاءُ وَبَقَرَةُ

(C) Translate the following phrases and sentences into Arabic.

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- (1) the red flower
- (2) the white silver
- (3) My brother is wealthy.
- (4) This flower is yellow.
- (5) There are plenty of red flowers in our garden.
- (6) This boy is big-eyed and small-headed.
- (7) That man is stupid and ugly.
- (8) Those people are deaf, dumb and blind.
- (9) The dog is black and the cat is white.
- (10) The exhausted slave and the angry master.
- (11) the black-eyed girl.
- (12) the crippled goat.
- (13) There are two black cats in the house.
- (14) A fortunate boy and a fortunate girl are both in the house.

## Lesson 24

### The Elative

(اسم التفضيل)

1. The elative (اسم التفضيل) is a noun that expresses the excess of a quality in a thing in comparison to another thing, e.g. أَحْسَنُ - prettier), أَكْبَرُ - bigger).
2. Except for nouns denoting colours and defects, all other nouns denote the elative on the scale of أَفْعَلُ (more).

Examples:

(صَعْبٌ - difficult) → أَصْعَبُ - more difficult),  
(كَبِيرٌ - big) → أَكْبَرُ - bigger),  
(قَلِيلٌ - little) → أَقْلَلُ - lesser),  
(شَدِيدٌ - harsh) → أَشَدُ - harsher),  
(حَاكِمٌ - ruler) → أَحْكَمُ - greater ruler),  
(عَالٍ - high) → أَعْلَى - higher).

The paradigm of the elative is as follows:

| جمع                     | ثنية        | واحد     | Gender |
|-------------------------|-------------|----------|--------|
| أَكْبَرُونَ ، أَكَابِرُ | أَكْبَرَانِ | أَكْبَرُ | مذكر   |
| كُبْرَيَاتُ ، كُبْرَ    | كُبْرَيَانِ | كُبْرَيِ | مؤنث   |

3. It was mentioned in the previous lesson that adjectives having the meaning of colours and defects follow the scale of (أَفْعَلُ).

The method of constructing their elative is that the word (أَشَدُّ) or (أَكْثَرُ ) is prefixed to their verbal nouns (مصدر).

Examples:

from (أَسْوَدُ - black) → (أَشَدُّ سَوَادًا) - blacker),

from (أَحْمَرُ - red) → (أَشَدُّ حُمْرَةً) - redder).

4. The elative is sometimes used to express the comparative degree in relation to some parts and sometimes in relation to the total.

When it is used for showing a comparison to some parts, the particle (مِنْ) is suffixed to it, e.g.

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(زيد أعلم من عمير) - Zaid is more learned than Úmair).

When it is used for showing a comparison to the total, either the definite article is prefixed to it or it is rendered ( مضاف ), e.g.

(زيد الأعلم) - Zaid, the most learned) or

(زيد أعلم الناس) - Zaid is the most learned among the people).

5. When the elative is used with the particle ( من ), it will always be singular masculine, whether the noun being described is plural or feminine.

Examples:

(زيد أعلم من بكر) - Zaid is more learned than Bakr.

(عائشة أعلم من زينب) - Àishah is more learned than Zaynab.

(النساء أضعف من الرجال) - The women are weaker than the men.

If the elative is prefixed with the definite article, it has to correspond with the preceding noun.

Examples:

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(الرَّجُلُ الْأَفْضَلُ) – the most virtuous man.

(الرَّجُلَانِ الْأَفْضَلَانِ) – the two most virtuous men.

(الرَّجَالُ الْأَفْضَلُونَ) – the most virtuous men.

(الْمَرْءَةُ الْفُضْلَى) – the most virtuous woman.

(الْمَرْءَتَانِ الْفُضْلَيَّاتِ) – the two most virtuous women.

(النِّسَاءُ الْفُضْلَيَّاتُ ) – the most virtuous women.

In the case of it being ( مضاف ), both forms are permissible, that is, conformity and non-conformity.

Examples:

(الْأَنْبِيَاءُ أَفَاضِلُ النَّاسِ) or (الْأَنْبِيَاءُ أَفْضَلُ النَّاسِ) – The messengers are the most virtuous men.

(مَرِيمُ فُضْلَى النِّسَاءِ) or (مَرِيمُ أَفْضَلُ النِّسَاءِ) – Maryam is the most virtuous woman.

Note 1: Sometimes the words succeeding the elative are – ++ – deleted, e.g. (اللَّهُ أَكْبَرُ ) – Allāh is the greatest. This sentence was originally (اللَّهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ) or (اللَّهُ أَكْبَرُ كُلِّ شَيْءٍ) – Allāh is greater than everything.

6. The words (خَيْرٌ) - better) and (شَرٌّ) - worse) are also used for the elative.

Examples:

(أَنَا خَيْرٌ مِّنْهُ) – I am better than him.

(هَذَا خَيْرُ النَّاسِ) – This is the best of the people.

(أُولَئِكَ هُمْ شَرُّ الْبَرِّيَّةِ) – They are the worst of the creation.

Note 2: The plural of (أَحْيَارُ ) - better) is (خِيَارٌ) or (أَحْيَارٌ) and the plural of (شَرَارُ ) - worse) is (شِرَارٌ) or (أَشْرَارٌ), e.g. (خِيَارُكُمْ خِيَارُكُمْ ) – (أَشْرَارُكُمْ أَشْرَارُكُمْ ) – The best among you is the one that is the best to his family and I am best of you to my family.

The elative will be discussed in more detail in Lesson 60 of Volume Four.

## Vocabulary List No. 23

| Word        | Meaning       |
|-------------|---------------|
| أَحَقُّ     | more entitled |
| الْأَقْرَبُ | more pious    |
| أَسْرَعُ    | faster        |

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|                                |                      |
|--------------------------------|----------------------|
| الْأَعْلَى                     | the highest          |
| أَمَةٌ                         | slave girl           |
| إِثْمٌ                         | sin                  |
| أَمْسٌ                         | yesterday            |
| الْبَارِحَةُ أَوِ الْبَارِحَةُ | yesterday            |
| أَوْهَنُ                       | weakest              |
| الْجَامِعُ الْأَزْهَرُ         | a masjid of Egypt    |
| جَاهِلِيَّةٌ                   | the age of ignorance |
| حِكْمَةٌ                       | wisdom               |
| حَاسِبٌ                        | counter, reckoner    |
| حَيْثُ                         | wherever             |
| خُلُقٌ ، أَخْلَاقٌ             | character, conduct   |
| شُجَاعٌ                        | brave                |
| ضَالَّةٌ                       | missing item         |
| مَيْسِرٌ                       | gambling             |
| نُحَاسٌ أَصْفَرٌ               | brass                |
| نَوْمٌ                         | sleep                |

|                   |                     |
|-------------------|---------------------|
| نَفْعٌ            | benefit             |
| نَهْرُ الْفُرَاتِ | the Euphrates River |

## Exercise No. 24

(A) Translate the following sentences into English.

(1) سُبْحَانَ رَبِّيَ الْأَعْلَى

(2) الْصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

(3) أَقْبَحُ النَّاسِ الرَّجُلُ الْجَهُولُ الْكَسُولُ

(4) أَفْضَلُ الْأَعْمَالِ الصَّلَاةُ لِوَقْتِهَا

(5) أَفْضَلُ الْمُؤْمِنِينَ أَحْسَنُهُمْ خُلُقًا (الحادي

(6) خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ (الحادي

(7) الْمَدْرَسَةُ الْكُبْرَى فِي الْجَامِعِ الْأَزْهَرِ

(8) شَوْقِيٌّ إِلَيْكَ أَشَدُّ مِنْهُ إِلَيَّ أَخْيُوكَ

(9) الرِّيحُ الْيَوْمَ أَشَدُّ مِنْهَا الْبَارَحةَ

(10) حَاتَمٌ قَلِيلُ الْعَقْلِ وَأَخُوهُ أَقْلُ الْعَقْلِ مِنْهُ

(11) الْحَسَنُ صَدِيقُ حَسَنٍ وَمُحَمَّدٌ أَحْسَنُ مِنْهُ هُوَ أَحْسَنُ أَصْدِقَائِي

(12) الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا (الحادي

(13) خِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ (الْحَدِيثُ)

(B) Translate the following verses of the Qur'ān.

- (1) إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَئْتَاقُمْ
- (2) وَالْفَتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ
- (3) قُلْ أَأَنْتُمْ أَعْلَمُ أَمَّا اللَّهُ
- (4) وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ
- (5) وَلَامَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ
- (6) فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ
- (7) أَلَا لِهِ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ
- (8) يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعٌ لِلنَّاسِ  
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا
- (9) وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ
- (10) هُمْ لِلْكُفَّرِ يَوْمَذِدُ أَقْرَبُ مِنْهُمْ لِلإِيمَانِ
- (11) أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ (بَلَى) هُوَ أَحْكَمُ الْحَاكِمِينَ وَنَحْنُ  
عَلَيْ ذَلِكَ مِنَ الشَّاهِدِينَ

(C) Answer the following questions using full sentences.

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The first one has been done for you.

(1) مَنِ الْأَكْرَمُ عِنْدَ اللَّهِ ؟ الْأَنْثَقِي هُوَ الْأَكْرَمُ عِنْدَ اللَّهِ .

(2) أَيُّ مُؤْمِنٍ أَفْضَلُ ؟

(3) أَيُّ الْأَعْمَالِ أَفْضَلُ ؟

(4) مَنْ هُمْ أَفَاضُلُ النَّاسِ ؟

(5) مَنْ هُوَ أَفْضَلُ الرُّسُلِ ؟

(6) أَيْنَ الْمَدْرَسَةُ الْكُبْرَى ؟

(7) أَنْتَ أَكْبَرُ أَمْ أَخْوَكَ ؟

(8) نَهْرُ النَّيلِ أَكْبَرُ أَمْ نَهْرُ الْفُرَاتِ ؟

(9) الَّلَّبِنُ أَنْفَعُ أَمِ الْخَمْرُ ؟

(10) مَا هُوَ أَشْجَعُ الْحَيَّاَتِ ؟

(11) مَا هُوَ أَكْبَرُ الْحَيَّاَتِ فِي الْجِسْمِ ؟

(12) مَا هُوَ أَنْفَعُ الْحَيَّاَتِ لِلصَّفَرِ ؟

(13) أَيُّ شَيْءٍ أَشَدُ حُمْرَةَ الْوَرْدِ أَمْ زَهْرُ الرُّمَانِ ؟

(14) كَيْفَ الرِّيحُ الْيَوْمَ ؟

(15) هَلْ هَذِهِ الشَّجَرَةُ أَطْوَلُ مِنْ تِلْكَ ؟

(16) هَلِ الذَّهَبُ أَشَدُ صُفْرَةً مِنَ النُّحَاسِ الْأَصْفَرِ ؟

(D) Translate the following sentences into Arabic.

- (1) This boy is bigger than that girl.
- (2) The air is more refined than water.
- (3) The Euphrates River is smaller than the Nile.
- (4) The best book is the Qur'ān.
- (5) The most truthful speech is Allāh's speech.
- (6) The red horses are more beautiful than all the horses.
- (7) The air is purer today than it was yesterday.
- (8) This road is more difficult than that road.
- (9) That tree is taller than this tree.
- (10) This book is very beneficial and easy.

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Hereunder follows the brief paradigms of the verbs of  
(ثلاثي مجرد).

## الصرف الصغير من أبواب الثلاثي المجرد

| باب سمع      | باب نصر      | باب ضرب      | TENSES          |
|--------------|--------------|--------------|-----------------|
| سَمِعَ       | نَصَرَ       | ضَرَبَ       | الماضي المعروف  |
| يَسْمَعُ     | يَنْصُرُ     | يَضْرِبُ     | المضارع المعروف |
| سُمِعَ       | نُصَرَ       | ضُرِبَ       | الماضي المجهول  |
| يُسْمَعُ     | يُنْصُرُ     | يُضْرِبُ     | المضارع المجهول |
| إِسْمَعْ     | أَنْصُرَ     | إِضْرِبَ     | الامر           |
| لَا تَسْمَعْ | لَا تَنْصُرْ | لَا تَضْرِبْ | النهي           |
| سَامِعٌ      | نَاصِرٌ      | ضَارِبٌ      | اسم الفاعل      |
| مَسْمُوعٌ    | مَنْصُورٌ    | مَضْرُوبٌ    | اسم المفعول     |
| مَسْمَعٌ     | مَنْصَرٌ     | مَضْرِبٌ     | الظرف           |
| مِسْمَعٌ     | مِنْصَرٌ     | مِضْرِبٌ     | الآلية          |
| وَمِسْمَاعٌ  | وَمِنْصَارٌ  | وَمَضْرَابٌ  |                 |
| أَسْمَعْ     | أَنْصُرَ     | أَضْرِبَ     | اسم التفضيل     |

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| bab حسب      | bab گرم      | bab فتح     | TENSES          |
|--------------|--------------|-------------|-----------------|
| حسب          | کرم          | فتح         | الماضي المعروف  |
| يَحْسِبُ     | يَكْرُمُ     | يَفْتَحُ    | المضارع المعروف |
| حُسْبَ       | *            | فُتْحَ      | الماضي المجهول  |
| يُحْسِبُ     | *            | يُفْتَحُ    | المضارع المجهول |
| إِحْسَبْ     | أَكْرَمُ     | إِفْتَحْ    | الامر           |
| لَا تَحْسِبْ | لَا تَكْرُمُ | لَا فَتَحْ  | النهي           |
| حَاسِبْ      | كَرِيمٌ      | فَاتِحٌ     | اسم الفاعل      |
| مَحْسُوبْ    | *            | مَفْتُوحٌ   | اسم المفعول     |
| مَحْسِبْ     | مَكْرُمٌ     | مَفْتَحٌ    | اسم الظرف       |
| مَحْسَبْ     | مِكْرَمٌ     | مَفْتَحٌ    | اسم الآلة       |
| وَمَحْسَابْ  | وَمَكْرَامٌ  | وَمَفْتَاحٌ |                 |
| أَحْسَبْ     | أَكْرَمُ     | أَفْتَحُ    | اسم التفضيل     |

\* The category (کرم) is intransitive and therefore does not have the passive tense and the passive participle noun.

## Test No. 12

- (1) List the names of all the derived nouns.
- (2) On what scale does the active participle noun (اسم الفاعل) appear?
- (3) What is the (باب كرم) of (اسم الفاعل)?
- (4) What is the scale of the (اسم المفعول)?
- (5) How many word-forms are there of the (اسم الفاعل) and the (اسم المفعول)?
- (6) What is (اسم الظرف)? On what scale is it used?
- (7) What does the (اسم الآلة) refer to? What are its scales?
- (8) What is the (مصدر ميمي) and what are its scales?
- (9) What are the frequently used scales of the (أسماء الصفة)?
- (10) Explain the scales of those adjectival nouns that are used for describing defects, characteristics and colours.
- (11) Construct the dual and the plural of (سوداء).
- (12) Explain the two ways in which the (أسماء الصفة) are used as mentioned in Lesson 23 using examples.

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- (13) What is the clear difference between the two ways?
- (14) For what meanings is the scale of (أَفْعَلُ) used?
- (15) What is the (اسم التفضيل) and on what scale is it used?
- (16) Conjugate the (اسم التفضيل).
- (17) In how many ways is the (اسم التفضيل) used?
- (18) In which instances is it necessary for the gender and number of the (اسم التفضيل) to correspond to its preceding noun and in which instances is it not necessary?
- (19) What was the sentence (الله أَكْبَر) originally?
- (20) Form the brief paradigm of (غَسَلَ), (عَلِمَ) and (صَلَحَ).

## Lesson 25 A

### The Categories Other than the Trilateral Verbs

(أبواب غير ثلاثي مجرد)

1. All the verbs and derived nouns mentioned till now were of the category رباعي (ثلاثي مزيد فيه). The category (ثلاثي مجرد) need to be explained. The category of (رباعي مزيد فيه) and (ثلاثي مزيد فيه) which are often used are ten. The are:

(1) باب أَفْعَلَ : أَكْرَمَ (to honour)

This category is mostly transitive.

| الماضي   | المضارع  | الأمر    | اسم فاعل | اسم مفعول | مصدر      |
|----------|----------|----------|----------|-----------|-----------|
| أَكْرَمَ | يُكْرِمُ | أَكْرَمْ | مُكْرِمٌ | مُكْرَمٌ  | إِكْرَامٌ |

(2) باب فَعَلَ : عَلَمَ (to teach)

This category is mostly transitive.

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| الماضي | المضارع   | الأمر  | اسم فاعل  | اسم مفعول | مصدر      |
|--------|-----------|--------|-----------|-----------|-----------|
| عَلَمَ | يُعَلِّمُ | عَلِمْ | مُعَلِّمٌ | مُعَلِّمٌ | تَعْلِيمٌ |

(3) باب فَاعِلٌ : قَاتِلٌ (to fight)

This category is mostly transitive.

| الماضي  | المضارع   | الأمر   | اسم فاعل  | اسم مفعول | مصدر                     |
|---------|-----------|---------|-----------|-----------|--------------------------|
| قَاتِلٌ | يُقَاتِلُ | قَاتِلٌ | مُقَاتَلٌ | مُقَاتَلٌ | مُقَاتَلَةٌ أَوْ قَاتِلٌ |

(4) باب تَفَعَّلٌ : تَقَبَّلٌ (to accept)

This category is mostly intransitive.

| الماضي    | المضارع     | الأمر     | اسم فاعل    | اسم مفعول   | مصدر      |
|-----------|-------------|-----------|-------------|-------------|-----------|
| تَقَبَّلٌ | يَتَقَبَّلُ | تَقَبَّلٌ | مُتَقَبِّلٌ | مُتَقَبِّلٌ | تَقْبِيلٌ |

(5) باب تَفَاعَلٌ : تَقَابَلٌ (to confront, to meet)

This category is also mostly intransitive.

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| الماضي    | المضارع     | الأمر     | اسم فاعل    | اسم مفعول   | مصدر      |
|-----------|-------------|-----------|-------------|-------------|-----------|
| تَقَابُلٌ | يَتَقَابَلُ | تَقَابِلٌ | مُتَقَابِلٌ | مُتَقَابَلٌ | تَقَابُلٌ |

(6) باب اِنْفَعَلَ : اِنْكَسَرَ (to break)

This category is also mostly intransitive.

| الماضي    | المضارع    | الأمر     | اسم فاعل   | اسم مفعول  | مصدر       |
|-----------|------------|-----------|------------|------------|------------|
| انْكَسَرٌ | يَنْكَسِرُ | انْكَسَرٌ | مُنْكَسِرٌ | مُنْكَسَرٌ | انْكَسَارٌ |

(7) باب اِفْتَعَلَ : اِجْتَنَبَ (to abstain)

| الماضي     | المضارع     | الأمر     | اسم فاعل   | اسم مفعول  | مصدر       |
|------------|-------------|-----------|------------|------------|------------|
| اجْتَنَابٌ | يَاجْتَنَبُ | اجْتَنَبٌ | مُجْتَنِبٌ | مُجْتَنَبٌ | اجْتَنَابٌ |

(8) باب اِفْعَلَ : اِحْمَرَ (to be red)

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This category is also mostly intransitive.

| المصدر     | اسم مفعول | اسم فاعل | الأمر                      | المضارع  | الماضي  |
|------------|-----------|----------|----------------------------|----------|---------|
| احْمَرَارُ | مُحْمَرٌ  | مُحْمَرٌ | احْمَرٌ<br>وَ<br>احْمَرَزٌ | يَحْمَرُ | احْمَرَ |

(9) باب افعال : ادْهَام (to be black)

This category is also mostly intransitive.

| المصدر       | اسم مفعول | اسم فاعل  | الأمر                        | المضارع   | الماضي   |
|--------------|-----------|-----------|------------------------------|-----------|----------|
| ادْهِيْمَامُ | مُدْهَامٌ | مُدْهَامٌ | ادْهَامٌ<br>وَ<br>ادْهَامِمٌ | يَدْهَامُ | ادْهَامٌ |

باب استفعلن : اسْتَنْصَرَ (to seek help) (10)

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| المصدر  | اسم المفعول  | اسم الفاعل   | الأمر        | المضارع      | الماضي      |
|---------|--------------|--------------|--------------|--------------|-------------|
| استنصرَ | مُسْتَنْصَرٌ | مُسْتَنْصَرٌ | مُسْتَنْصَرٌ | يَسْتَنْصَرُ | اسْتَنْصَرَ |

Note 1: There are a few other categories of (ثلاثي مزيد فيه) which are used less often. These will be discussed in Volume Three.

Note 2: The imperative (باب افعال) and (باب افعال) of (أمر) has three possibilities:

The (اسم المفعول) and (اسم الفاعل) of these categories are the same in pronunciation but their original words are different. That is, the (اسم الفاعل) of (احمر) is (مُحْمَرٌ) while the (اسم المفعول) is (مُحْمَرٌ).

The (اسم المفعول) is (مُدْهَمٌ) while the (اسم الفاعل) of (ادهام) is (مُدْهَمَمٌ).

2. There is only one category of verbs of (رباعي مجرد), namely:

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(1) باب فَعْلَ : دَحْرَج (to roll)

| مصدر      | اسم المفعول | اسم الفاعل | الأمر    | المضارع    | الماضي   |
|-----------|-------------|------------|----------|------------|----------|
| دَحْرَجَة | مُدَحْرِج   | مُدَحْرِج  | دَحْرَجْ | يُدَحْرِجُ | دَحْرَجَ |

3. There are three categories of verbs in (رباعي مزيد فيه) namely:

(1) باب تَفَعْلَ : تَدَحْرَج (to roll)

| مصدر      | اسم المفعول | اسم الفاعل  | الأمر      | المضارع      | الماضي     |
|-----------|-------------|-------------|------------|--------------|------------|
| تَدَحْرَج | مُتَدَحْرِج | مُتَدَحْرِج | تَدَحْرَجْ | يَتَدَحْرِجُ | تَدَحْرَجَ |

(2) باب اِفْعَلَ : اِحْرَجَم (to gather)

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| مصدر          | اسم المفعول  | اسم الفاعل   | الأمر        | المضارع      | الماضي       |
|---------------|--------------|--------------|--------------|--------------|--------------|
| اِحْرِنْجَامُ | مُحْرِنْجَمُ | مُحْرِنْجَمُ | اِحْرِنْجَمُ | يَحْرِنْجَمُ | اِحْرِنْجَمُ |

(3) باب افعَلٌ : اِقْشَعَرٌ (to tremble)

| مصدر          | اسم المفعول | اسم الفاعل | الأمر                    | المضارع    | الماضي     |
|---------------|-------------|------------|--------------------------|------------|------------|
| اِقْشَعَرَارُ | مُقْشَعَرُ  | مُقْشَعَرُ | اِقْشَعَرُ او إِقْشَعِرُ | يَقْشَعُرُ | اِقْشَعَرُ |

4. The method of constructing the passive tense (مجهول) of all the above-mentioned verbs is as follows:

To form the perfect passive tense (الماضي المجهول), render a dammah to the first radical of the perfect active tense (الماضي) المعروف and a kasrah to the penultimate letter. Between the two, whichever letter is mutaharrik, render a dammah to it. If there is any alif (ا) in between, change it to (و).

Examples:

(أَكْرَمٌ) from (أَكْرَمَ),

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|                |      |                |
|----------------|------|----------------|
| (علم)          | from | (علم),         |
| (قوْتَلَ)      | from | (قَاتَلَ),     |
| (تُقْبَلَ)     | from | (تَقْبَلَ),    |
| (تُقْوَبَلَ)   | from | (تَقَابَلَ),   |
| (أَنْكُسَرَ)   | from | (انْكَسَرَ),   |
| (أَجْتَنَبَ)   | from | (اجْتَنَبَ),   |
| (أَحْمَرَ)     | from | (احْمَرَ),     |
| (أَدْهَمَ)     | from | (ادْهَمَ),     |
| (أَسْتَنْصَرَ) | from | (استَنْصَرَ),  |
| (دُخْرَجَ)     | from | (دَخْرَجَ),    |
| (تُدْخَرَجَ)   | from | (تَدَخْرَجَ),  |
| (أَحْرَنْجَمَ) | from | (احْرَنْجَمَ), |
| (أَقْشَعَرَ)   | from | (اقْشَعَرَ),   |

In order to construct the imperfect passive tense (المضارع) (علامة المضارع), render a dammah to the (المجهول) and a fathah to the penultimate letter.

Examples:

(يُكْرَمُ) from (يُكْرَمُ),

(يُعَلِّم) from (يَعْلَمُ),  
(يُقَاتِلُ) from (يَقَاتِلُ),  
(يَتَقَبَّلُ) from (يَتَقْبِلُ),  
(يَتَقَابَلُ) from (يَتَقَابِلُ),  
(يُنْكَسِرُ) from (يَنْكَسِرُ),  
(يُجْتَنِبُ) from (يَجْتَنِبُ),  
(يَحْمَرُ) from (يُحْمَرُ),  
(يُدْهَمُ) from (يَدْهَمُ),  
(يُسْتَنْصِرُ) from (يَسْتَنْصَرُ),  
(يُدَحْرِجُ) from (يَدَحْرِجُ),  
(يُنَدَّحْرِجُ) from (يَنَدَّحْرِجُ),  
(يُحْرَنِجُ) from (يَحْرَنِجُ),  
(يُقْشَعِرُ) from (يَقْشَعِرُ),

5. The (اسم الفاعل) of the above-mentioned categories is made from the imperfect active tense (المضارع المعروف) while the (اسم المفعول) is made from the imperfect passive tense (المضارع المجهول). A (مُمْ) replaces the (علامة المضارع) and tanwīn

is inserted at the end, e.g. from (يُكْرِمُ) (اسم الفاعل) is (اسم المفعول) (مُكْرَمٌ) while the (يُكْرِمُ) (اسم المفعول) is (مُكْرِمٌ).

6. Besides the categories of (ثلاثي مجرد), in the remaining categories, the (اسم المفعول) is used to provide the meaning of the (اسم الظرف).

Note 3: The passive tense (الجهول) of an intransitive verb (لازم) and the (اسم المفعول) will only be used when they are succeeded by a particle (حرف الجرّ). In this case, the verb becomes transitive, e.g. - (أَحْمَرَ بِالثُّوبِ) The clothing was made red. See 6.17.

## Vocabulary List No. 24

Note 4: The numbers written after the verbs of (ثلاثي مزيد فيه) indicate the category to which they belong.

| Word         | Meaning     |
|--------------|-------------|
| (1) أَبْرَمَ | to confirm  |
| (8) إِيْضَّ  | to be white |

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|                           |                           |
|---------------------------|---------------------------|
| (1) أَحَبَّ               | to love                   |
| (7) اجْتَهَدَ             | to strive                 |
| (1) أَخْلَفَ              | to go against             |
| (1) أَدْرَكَ              | to achieve, to reach      |
| (1) اسْوَدَّ              | to be black               |
| (1) أَسْلَمَ              | to obey, to embrace Islam |
| (10) اسْتَأْجَرَ          | to hire, to employ        |
| (10) اسْتَحْسَنَ          | to regard as good         |
| (10) اسْتَغْفَرَ          | to seek forgiveness       |
| (7) اشْتَغَلَ             | to be preoccupied         |
| (8) اصْفَرَ               | to be yellow              |
| (1) أَصْلَحَ              | to correct                |
| (3) اطْمَانَ (رباعي مزيد) | to be peaceful, at ease   |
| (1) أَبْتَ                | to grow, plant            |
| (2) أَنْزَلَ (1) نَزَلَ   | to make something descend |
| (2) بَذَرَ                | to waste                  |
| (2) بَلَغَ                | to convey                 |

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|                       |                                  |
|-----------------------|----------------------------------|
| (4) تَحَدَّثَ         | to converse                      |
| (5) تَخَاصِمَ         | to dispute                       |
| (4) تَعَرَّضَ         | to interfere                     |
| (4) تَعْلَمَ          | to learn                         |
| (4) تَعْجَبَ          | to be surprised                  |
| (4) تَفَكَّرَ         | to think                         |
| (4) تَقْدِمَ          | to advance                       |
| (2) تَمَّمَ           | to complete                      |
| (4) تَوَدَّدَ         | to love                          |
| (2) تَهَزَّ           | to prepare                       |
| (3) حَافَظَ           | to protect                       |
| (3) خَالَطَ           | to mix                           |
| (3) دَافَعَ           | to defend                        |
| (3) ذَكَرَ            | to advise, to remind             |
| زَحْزَحَ (رابعی مجرد) | to move                          |
| (2) سَبَّحَ           | to glorify, to remember<br>Allāh |
| (3) شَاهَدَ           | to observe                       |

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|                              |                                   |
|------------------------------|-----------------------------------|
| ظَهَرَ (ف)                   | to appear                         |
| عَاشَرَ (3)                  | to live mutually                  |
| فَتَّشَ (2)                  | to search                         |
| فَرَقَّعَ (رباعي مجرد)       | to burst, explode                 |
| كَاتَبَ (3)                  | to correspond                     |
| كَلَّمَ (2)                  | to speak                          |
| لَاطَّافَ (3)                | to be gentle, to be compassionate |
| بَارِدٌ                      | cold                              |
| بَدْوٌ                       | Bedouin                           |
| جَنَّةٌ، جَنَّاتٌ أو جَنَانٌ | garden                            |
| حَبْ، حَبْوَبٌ               | seed, grain                       |
| حَصْيَلٌ                     | harvested crop                    |
| خَجَلٌ                       | shame                             |
| خَجَلٌ                       | ashamed                           |
| رِقَّةٌ                      | mildness, gentleness              |
| ذَكْرِيٌّ                    | advice                            |
| زُورٌ                        | falsehood                         |

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|                      |                         |
|----------------------|-------------------------|
| سَقْفٌ ، سُقُوفٌ     | roof                    |
| سِلَاحٌ ، أَسْلَحَةٌ | weapon                  |
| شَرَابٌ ، أَشْرَابٌ  | drink, beverage         |
| لَصٌّ أو سَارِقٌ     | thief                   |
| مُسْتَقْبَلٌ         | future                  |
| مُعْتَسَلٌ           | bathroom                |
| مِيعَادٌ             | appointed time, promise |
| وَجَلٌ               | fear                    |
| وُسْطَى              | middle                  |

## Exercise No. 25

(A) Translate the following sentences into English.

(1) أَكْرِمُوا ضَيْفَكُمْ

(2) جَهَّزُوا سِلَاحَكُمْ لِلدِّفاعِ

(3) لَا تُبْرِمُ الْأَمْرَ حَتَّى تَتَفَكَّرَ فِيهِ

(4) الْمُكَاتَبَةُ نَصْفُ الْمُشَاهَدَةِ

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(5) هَذَا الرَّجُلُ حَالِطُ الْبَدْوَ وَعَاشَرَهُمْ

(6) نَحْنُ مُجْتَهِدُونَ فِي التَّقْتِيشِ عَنْهُ

(7) كَانَ الْأَمِيرُ يُكَلِّمُ أَخَاهُ وَيُلَاطِفُهُ

(8) لَا تَتَعَرَّضْ لِلْعَدُوِ قَبْلَ الْقُدْرَةِ

(9) هَلْ تَتَكَلَّمُ بِالْعَرَبِيِّ

(10) نَعَمْ أَنَا أَتَكَلَّمُ قَلِيلًا

(11) أَتَكَلَّمُ مَعَ ذَلِكَ الْعَرَبِ

(12) نَعَمْ تَكَلَّمَنَا مَعَهُ

(13) الْأَمِيرُ وَأَخُوهُ جَلَسَا يَتَحَدَّثَانِ فِي أَمْرِ هَذِهِ الْحَرْبِ

(14) مَنْ يَتَعَلَّمْ صَغِيرًا يَتَقَدَّمْ كَبِيرًا

(15) إِذَا تَخَاصَّمَا الْلُّصَّانِ ظَهَرَ الْمَسْرُوقُ

(16) إِصْفَرَ وَجْهُهُ مِنَ الْوَجْلِ وَأَحْمَرَ مِنَ الْخَجْلِ

(17) احْتَرِمْ أَبَاكَ وَأَحْبِبْ أَخَاهُ

(18) هَلْ تَسْتَحْسِنُونَ مَا فَعَلْنَا ؟

(19) نَتَقَابَلُ فِي الْمُسْتَقْبَلِ إِنْ شَاءَ اللَّهُ تَعَالَى

(20) سَمِعْنَا أَنَّ الْأَثَرَاكَ قَدْ جَهَّزُوا الْعَسَاكِرَ لِلِّدَّفَاعِ

(21) مَنْ لَمْ يَرْحِمْ صَغِيرَنَا وَلَمْ يُوَقِّرْ كَبِيرَنَا فَلَيْسَ مِنَّا (الْحَدِيث)

(22) إِنَّ اللَّهَ يُحِبُّ التَّاجِرَ الصَّدُوقَ (الحديث)

(23) رَأْسُ الْعَقْلِ بَعْدَ الْإِيمَانِ التَّوَدُّدُ مَعَ النَّاسِ (الحديث)

### لَطِيفَةٌ

قَالَ مُسْتَأْجِرٌ لِصَاحِبِ الْبَيْتِ أَصْلِحْ خَشَبَ هَذَا السَّقْفِ فَإِنَّهُ يُفَرَّقُ فَقَالَ لَا  
تَخَفْ فَإِنَّهُ يُسَبِّحُ قَالَ إِنِّي أَخَافُ أَنْ تُدْرِكَهُ الرِّقَّةُ فَيَسْجُدُ

(B) Translate the following verses of the Qur'an.

- (1) وَاجْتَنِبُوا قَوْلَ الزُّورِ
- (2) حَفِظُوا عَلَى الصَّلَواتِ وَالصَّلَاةِ الْوُسْطَى
- (3) وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
- (4) يَا أَيُّهَا الرَّسُولُ بَلَغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَّبِّكَ
- (5) وَذَكْرُ فِيَنَ الْذِكْرِي تَنْفَعُ الْمُؤْمِنِينَ
- (6) إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ
- (7) وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتَنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ
- (8) إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ
- (9) يَوْمَ تَبَيَّضُ وُجُوهٌ وَتَسُودُ وُجُوهٌ ... وَأَمَّا الَّذِينَ أَيْضَتْ وُجُوهُهُمْ

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فِي رَحْمَةِ اللَّهِ

(10) إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

(11) أَفَلَا يَعْلَمُ إِذَا بَعْثَرَ مَا فِي الْقُبُورِ

(12) أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُ الْقُلُوبُ

(13) فَمَنْ زُحِّرَ عَنِ النَّارِ وَأَدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

(14) هَذَا مُعْتَسَلٌ بَارِدٌ وَشَرَابٌ

(C) Translate the following sentences into Arabic.

- (1) They honoured their guest.
- (2) Strive to seek knowledge and do not be too preoccupied in playing.
- (3) Do not interfere with the strong enemy.
- (4) We do not regard fighting as good.
- (5) Respect your parents and love your brothers and sisters.
- (6) We seek forgiveness from Allāh for every sin.
- (7) Did you prepare the weapons for defence?
- (8) Learn when you are small, you will remain ahead when you are big.
- (9) We strove in searching for it.
- (10) Are you learning Arabic?
- (11) Yes, we are learning Arabic.

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- (12) The two thieves disputed mutually, so the stolen item was revealed.
- (13) The face becomes yellow with fear and red with shame.
- (14) The day became white and the night became black.
- (15) We completed the second part of the book, 'Tashīlul Adab' in three months.
- (16) We refrain from falsehood.
- (17) My brother and I sat down to talk regarding a necessary matter until the light of dawn appeared.
- (18) The Indians are preparing weapons for their defence.

## Lesson 25 (B)

### **The Particles** *أنْ, إِنْ and* **أُنْ**

Note 1: You have read about these particles in Volume One and in this volume as well. They will be mentioned in Volume Four as well but since there is a need to use them in most sentences, a few facts about them will be mentioned here.

1. The particle (إِنْ) is for emphasis. It appears mostly before a nominal sentence (جملة اسمية). Due to it, the subject is read in the accusative case (حالة النصب). See 9.6.

Example: – (إِنْ زَيْدًا عَاقِلٌ) Undoubtedly Zaid is intelligent.

Sometimes, the particle (إِنْ) is prefixed to the predicate which creates more emphasis in the meaning, e.g.

(إِنْ الْعِلْمَ لَتَافِعٌ) – Surely knowledge is certainly beneficial.

The pronouns are also attached to (إِنْ) as they are attached to the noun (حروف جارّة). See 4.11.

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| Third Person (غائب) |            |          |
|---------------------|------------|----------|
| Masculine           | إِلَهٌ     | singular |
|                     | إِلَهُمَا  | dual     |
|                     | إِلَهُمْ   | plural   |
| Feminine            | إِنَّهَا   | singular |
|                     | إِنَّهُمَا | dual     |
|                     | إِنَّهُنْ  | plural   |

| Second Person (حاضر) |             |          |
|----------------------|-------------|----------|
| Masculine            | إِنْتَ      | singular |
|                      | إِنْتُكُمَا | dual     |
|                      | إِنْتُكُمْ  | plural   |
| Feminine             | إِنْتَكَ    | singular |
|                      | إِنْتُكُمَا | dual     |
|                      | إِنْتُكُنْ  | plural   |

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| First Person (متكلّم) |              |
|-----------------------|--------------|
| إِنِّي                | singular     |
| إِنَّا                | dual, plural |

The particle (إِنِّي) can be read as (إِنِّيْ) while (إِنَّا) can be read as (إِنَّا).

2. The particle (أنْ) introduces an explanatory clause to the sentence. It is also prefixed to a noun which changes to the accusative case, e.g. – (سَمِعْتُ أَنْ زَيْدًا عَالَمٌ) – I heard that Zaid is learned.

The pronouns are also attached to it. The paradigm is similar to the one mentioned above, e.g.

– (بَلَغْنِي أَنَّكَ تَحْتَ فِي الْإِمْتِحَانِ) I have received the news that you succeeded in the examination.

After the verb (قال) or its derivatives, the particle (إنْ) is used and not (أنْ), e.g.

– (قَالَ الْأَسْتَاذُ إِنَّ الْمَدْرَسَةَ لَا يُفْتَحُ الْيَوْمُ) – The teacher said that the

school will not be opened today.

Note 2: The words (لَكِنْ) - but), (لَيْتَ) - wish) and (لَعَلَّ) - perhaps) are also included in the group of (إِنْ) and (أَنْ), that is, the succeeding noun changes to the accusative case. However, the word (لَكِنْ) is not included among these words. The succeeding noun is not rendered (نصب) and it can also be prefixed to a verb, in contrast to the above-mentioned particles.

Note 3: The حروف جارّة (are most often prefixed to the particle (أَنْ). See Lesson 7.

Examples: (لِأَنْ) - because), (كَأَنْ) - as if), (لَأَنَّهُ) - because he), (كَأَنَّهُ) - as if he).

3. The particle (أَنْ) renders the imperfect tense (المضارع) into the accusative case (حالة النصب). See 4.20. Like (أَنْ), it appears in the middle of the sentence. However (أَنْ) does not appear before a noun or pronoun. It only appears before a verb, especially the imperfect tense (المضارع) and due to it,

the imperfect tense (المضارع) is rendered into the accusative case (حالة النصب).

Example: - (أَمْرَتُ خَادِمِيْ أَنْ يَحْضُرْ صَبَاحًا) – I commanded my servant to be present in the morning.

Note 4: The (حروف جارّة) can also be prefixed to the particle (أَنْ), e.g. - (إِلَيْيِ أَنْ) (أَنْ لَأَنْ) - because, so that), (أَنْ - until).

Note 5: If any noun is because of (منصوب) (إِنْ) or (أَنْ), and it is succeeded by a noun (معطوف) following a conjunction (ثُمَّ) (وْ), (فَ), (أَوْ) such as (الحروف العاطفة) etc. the succeeding noun will also be (منصوب).

Examples: - (إِنْ زَيْدًا وَعَمْرًا صَالِحَانِ) – Verily Zaid and Amr are pious.

(سَمِعْتُ أَنْ زَيْدًا وَعَمْرًا صَالِحَانِ) – I heard that Zaid and Amr are pious.

Similarly, if due to the particle (أَنْ), a verb is (منصوب), and it is succeeded by another verb, it will also be (منصوب), e.g.

(أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ شَيْئًا) – I was commanded to worship Allāh and not to ascribe anything to Him.

The (مَعْطُوف) and (الْحَرُوفُ الْعَاطِفَةُ) will be explained in detail in Volume Four, Lesson 50.

## Vocabulary List No. 25

Note: The numbers written after the verbs or verbal nouns refer to the category of (ثَلَاثَيْ مَرْيَدْ فِيهِ) which they belong to.

| Word           | Meaning    |
|----------------|------------|
| اتَّحَدَ (7)   | to unite   |
| اتَّفَقَ (7)   | to conform |
| أَتَلَفَ (1)   | to destroy |
| اجْتَمَعَ (7)  | to gather  |
| احْتِجَاجٌ (7) | to protest |
| أَخْبَرَ (1)   | to inform  |
| أَحْرَقَ (1)   | to burn    |
| أَرْشَدَ (1)   | to guide   |

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|                   |  |
|-------------------|--|
| (10) استقلال      | to be independent, to find insignificant |
| (10) استحق        | to be entitled                           |
| (7) اشتراك        | to participate                           |
| (1) أضراب         | to turn away, to strike                  |
| (2) غلق (1) أغلق  | to lock                                  |
| (7) التف          | to gather, to be rolled up               |
| (7) امتناع        | to refrain                               |
| (1) أمكن          | to be possible                           |
| (1) أنسد          | to recite poetry                         |
| أنصف              | to be just                               |
| (2) أيد           | to help                                  |
| (2) بشر           | to give glad tidings                     |
| ترجم (رباعي مجرد) | to translate                             |
| (4) تمت           | to benefit                               |
| (2) تمم           | to complete                              |
| (4) تمرد          | to rebel                                 |
| (4) تولى          | to govern, to turn away                  |

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|                       |                       |
|-----------------------|-----------------------|
| جَانِبَ (3)           | to separate           |
| جَرَحَ (س)            | to be injured         |
| جَسَسَ (ض)            | to imprison           |
| جَرَبَ (2)            | to devastate          |
| جَفَضَ (2)            | to lower              |
| دَارَ يَدُورُ         | to turn, to rotate    |
| دَامَ يَدُومُ         | to remain forever     |
| رَشَقَ (ن)            | to throw              |
| صَدَقَ (2)            | to deem credible      |
| عَادَلَ (3)           | to equate             |
| كَلَّفَ (2)           | to entrust, to assign |
| لَفَظَ (ص)            | to speak              |
| مَاتَ يَمُوتُ         | to die                |
| مَحْكَمَةُ ، مَحَاكمٌ | government building   |
| مُظَاهِرَةُ (3)       | to protest            |
| نَصَحَ (ف)            | to advise             |
| هَجَمَ (ن)            | to rush, to attack    |

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|                 |                                    |
|-----------------|------------------------------------|
| هَنَّا (2)      | to congratulate                    |
| وَفَقَ (2)      | to give s.o. success               |
| وَلَدَ يَلْدُ   | to give birth                      |
| آخَرُ           | other                              |
| أَخْوَهُ عِلْمٌ | knowledgeable                      |
| أَسَنُّ         | elder                              |
| أَغْسْطِسُ      | August                             |
| أَنَّامٌ        | creation, the world                |
| اللَّهُمَّ      | O Allāh                            |
| انْجِلِيزٌ      | English                            |
| أَهْلٌ          | capable, family                    |
| تَلْعَرَافٌ     | telegraph                          |
| جِهَةٌ          | side                               |
| جُمْلَةٌ        | totality, in general, on the whole |
| حِجَارَىٰ       | resident of Hijāz                  |
| حَسْبٌ          | according                          |
| حُرْيَةٌ        | freedom                            |

## Arabic Tutor – Volume Two

|                       |                               |
|-----------------------|-------------------------------|
| رَئِيسُ الْمَدْرَسَةِ | rector                        |
| رَحَّيْ أو رَحَّيْ    | mill                          |
| رَصَاصٌ               | lead, bullet                  |
| زَعِيمٌ ، زُعْمَاءُ   | leader                        |
| شُرُطَةٌ              | police                        |
| سُلْكٌ                | wire, thread                  |
| سِنٌ ، أَسْنَانٌ      | tooth, age                    |
| صَنْيَعَةٌ            | deed, action                  |
| صَوْتٌ                | sound, voice, slogan, opinion |
| قُرْيَةٌ ، قُرْيَةٌ   | village, hamlet               |
| قَائِدٌ               | leader                        |
| عَامِلٌ ، عَمَالٌ     | worker, employee              |
| غُرُورٌ               | deceit                        |
| غَلَامٌ               | youth                         |
| لَؤْمٌ                | reproach                      |
| لَئِيمٌ               | despised                      |
| مَا عَدَا ذَلِكَ      | besides that                  |

## Arabic Tutor – Volume Two

|                        |                   |
|------------------------|-------------------|
| مَحْفَلٌ               | gathering         |
| مَرْءَةٌ               | man               |
| مَقْدُورٌ              | decreed (against) |
| مَقْرُونٌ              | adjacent, near    |
| مُنْوِنٌ               | death             |
| مَنْهَاجٌ              | way, method       |
| مُنْذُ                 | since             |
| نَفِيْسَةٌ ، نَفَائِسُ | excellent         |
| وَفَاءٌ                | fulfil            |
| هَمٌّ ، هُمُومٌ        | anxiety, concern  |

## Exercise No. 26

Translate the following sentences concerning a strike.

(1) يَا رَشِيدُ مَاذَا تَتَعَلَّمُ فِي الْمَدْرَسَةِ؟ يَا عَمِّيْ يَا أَخَا تَعْلَمُ الْعَرَبِيَّةَ وَالْإِنْكِلِيزِيَّةَ وَالْحِسَابَ وَالْجُعْرَافِيَّةَ وَالتَّارِيْخَ سَمِعْتُ أَنَّكَ لَا تَحْتَهِدُ فِي تَحْصِيلِ الْعِلْمِ وَتَشْتَغِلُ فِي الْلَّعَبِ .

(2)

منْ أَخْبَرَكُمْ يَا سَيِّدِيْ ، وَكَيْفَ صَدَقْتُمُ الْمُخْبِرَ ؟

يَا حَبِيبِيْ أَنَا لَا أُصَدِّقُهُ لَكِنِي أَنْظُرُكَ مُنْذُ يَوْمَيْنِ مَا ذَهَبْتَ إِلَيْ  
الْمَدْرَسَةِ . نَعَمْ إِنِّي لَا أَذَهَبُ مُنْذُ تَاسِعِ أَغْسُطْسِ لَأَنَّ الطُّلَابَ  
أَضْرَبُوا عَنِ التَّعْلُمِ بِلْ هَجَمُوا عَلَيْ حُجْرَةِ رَئِيسِ الْمَدْرَسَةِ  
وَخَرَبُوا بَعْضَ أَسْبَابِ الْحُجْرَةِ فَأَغْلَقَ الْمَدْرَسَةَ . (3)

وَلَمْ أَضْرِبِ الطُّلَابُ ؟ لَأَنَّ الْحُكُومَةَ قَبَضَتْ عَلَيْ مِسْتَرْ غَانِدِيْ  
(Mr. Gandhi) وَمَوْلَانَا أَبِي الْكَلَامِ وَكَثِيرٌ مِنْ زُعَمَاءِ الْجَمْعِيَّةِ  
الْوَطَنِيَّةِ (الْكَانْغَرِيْسِ) وَحَبَسُهُمْ فَأَضْرَبُوا الطُّلَابَ اِحْتِجاجًا  
عَلَيْ صَنِيعَةِ الْحُكُومَةِ . (4)

صَدَقْتَ يَا عَزِيزِيْ وَقَرَأْتُ فِي الْجَرَائِيدِ أَنَّ عُمَالَ الْمَصَانِعِ  
وَالْمَعَامِلِ أَيْضًا أَضْرَبُوا عَنِ الْعَمَلِ وَاجْتَمَعُوا لِلْمُظَاهَرَةِ  
وَالِإِحْتِجاجِ فَمَنَعُوهُمُ الشُّرُطَةُ لَكِنْ لَمْ يَمْتَعُوا وَرَشَقُوهُمُ الشُّرُطَةُ  
بِالرَّصَاصَاتِ فَبَعْضُهُمْ مَأْتُوا عَلَيْ الْحَالِ وَبَعْضُهُمْ جَرِحُوا .  
وَهَكَذَا وَقَعَتِ الْوَاقِعَاتُ فِي طُولِ الْهَنْدِ وَعَرَضَهَا فِي مُدْنَهَا وَ  
فِي قُرِيَّهَا وَفِي بَعْضِ الْمَوَاضِعِ قَتَلَ الْمُظَاهِرُونَ رِجَالًا مِنَ  
الشُّرُطَةِ وَأَحْرَقُوا الْمَحَاكمَ وَأَثْلَفُوا الْأَسْلَاكَ التَّلْغَرَافِيَّةَ لَكِنْ  
سَمِعْنَا أَنَّ الْمُسْلِمِيْنَ لَمْ يَشْتَرِكُوا فِي هَذِهِ الْمُظَاهَرَاتِ إِلَّا قَلِيلًاً . (5)

(6) هل تعلم لم قبضت الحكومة على زعماء الكانغريس؟ لأنهم يطلبون الحرية والإستقلال وقالوا للإنجليز أن يتركوا الهند في أيدي الهنديين.

(7) فلماذا لم يشتراك المسلمين في هذه المظاهرات؟ لأن قائد جمعية المسلمين محمدًا علىًا جناح منعهم عن الإشتراك.

(8) ولماذا منعهم؟ لا يحب المسلمين وقادهم الحرية والإستقلال؟ بل هم يحبون الإستقلال وكيف لا؟ مع أن الإجتهاد للحرية والإستقلال فريضة عليهم ولكن الهنود إلى الآن لم يتقووا مع مسلم ليك في مطالبات المسلمين وحقوقهم.

(9) ياغزيري لاشك في أن الحرية والإستقلال الوطن هما أعز شيء، لأن عادلهما نفوس وانفاس لكن استقلال الهند لا يحصل من هذه المظاهرات بل أول شرطه الإتحاد بين أبناء الوطن هكذا يقول الإنجليز أيضًا للهنديةين "كونوا متحدين يحصل لكم الإستقلال". إيه والله هذا صحيح فما لنا أن لا نتحد ولا نتفق. فإنه أسهل طريق لتحصيل الإستقلال فالواجب على كل محب الحرية من الهنود وال المسلمين أن يتحمدا كل الجهد

لِلإِتَّحَادِ حَتَّى يَكُونَ صَوْتُ جَمِيعِ الْأَقْوَامِ صَوْتًا وَاحِدًا  
"الْإِسْتِقْلَالُ الْإِسْتِقْلَالُ"

(10) أَحْسَنْتَ يَا وَلَدِي لَكَنَ الْهُنْوَدُ وَالْإِنْجِلِيزُ لَنْ يَتَفَقَّوْا مَعَ  
الْمُسْلِمِينَ الَّذِينَ ضَعَفُتْ قُوَّتُهُمْ بِالشَّقَاقِ وَضَعُفَ الْإِيمَانُ وَسُوءَ  
الْأَعْمَالِ . نَعَمْ لَا يُحِبُّ أَحَدُنَا إِلَيَّتَّحَادَ مَعَ الْضَّعَافِ أَمَّا إِذَا  
أَحْسَنُوا الْأَخْلَاقَ وَالْأَعْمَالَ وَاتَّحَدُوا كَانُوهُمْ بُنْيَانٌ مَرْصُوصٌ  
فَيُحِبُّ كُلُّ وَاحِدٍ إِلَيَّتَّحَادَ مَعَهُمْ .

(11) فَيَلْزُمُ عَلَيَّ فَائِدِي الْمُسْلِمِينَ وَعَلَمَائِهِمْ أَنْ يُسَارِعُوْا أَوْلَأَ إِلَيْ  
تَحْسِينِ أَخْلَاقِ الْمُسْلِمِينَ وَالتَّنْظِيمِ وَالإِتَّحَادِ بَيْنَهُمْ عَلَيَّ أَسَاسِ  
الْإِسْلَامِ وَالْإِيمَانِ وَالْتَّعَاوُنِ عَلَيَّ الْبَرِّ وَالْتَّقْوَى وَالْعَدْلِ وَالْإِحْسَانِ  
وَالإِجْتِنَابِ عَنِ الْفَسْقِ وَالْعَصِيَانِ لِيَكُونُوْا مِنْ حَزْبِ اللَّهِ أَلَا إِنَّ  
حَزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ . صَدَقَ اللَّهُ وَاللَّهُ لَا يُخْلِفُ الْمِيعَادَ  
يَا عَمِّيْ . إِذَا اتَّحَدَ مُسْلِمُو الْهِنْدِ عَلَيَّ الْأَسَاسِ الْمَذْكُورِ (وَلَوْ  
كَانُوا مُخْتَلِفِينَ فِي الْفُرُوعِ) كَانُوا قُوَّةً عَظِيمَةً فَمَنْ ذَا الَّذِي  
يُخَالِفُ قُوَّةً مَائَةَ مِلْيُونٍ مِنَ الْمُؤْمِنِينَ الصَادِقِينَ فَإِنِّي أَرْجُو أَنَّ  
يَوْمًا يَتَّحِدُ فِيهِ الْمُسْلِمُونَ يَكُونُ يَوْمُ إِلَيَّتَّحَادَ مَعَ جَمِيعِ إِخْرَانَا  
مِنْ أَبْنَاءِ الْوَطَنِ .

(12) يَا لَيْتَنِي رَأَيْتُ ذَلِكَ الْيَوْمَ السَّعِيدَ فَلَا شَكَّ فِي أَنَّ يَوْمَ الْإِتْحَادِ هُوَ يَوْمُ الْحُرْيَةِ وَالنَّجَاةِ عَنِ الْإِسْتَعْبَادِ . لَا تَقْطُطُوا مِنْ رَحْمَةِ اللَّهِ ، عَسَى أَنْ يَكُونَ ذَلِكَ الْيَوْمُ قَرِيبًا .

(13) أَنَا مَسْرُورٌ جَدًّا بِفَهْمِكَ وَخَبْرِتِكَ لَكِنْ لَا تَكُنْ غَافِلًا عَنِ الْعُلُومِ وَالْفُنُونِ حَتَّى تَكُونَ أَهْلًا لِخَدْمَةِ الدِّينِ وَالْوَطَنِ . أَشْكُرُكَ يَا سَيِّدِي الْمُحْتَرَمَ قَدْ عَلِمْتَنِي مَا لَمْ أَكُنْ أَعْلَمُ وَفَهَمْتَنِي مَا لَمْ أَكُنْ أَفْهَمُ فَلِلَّهِ الْحَمْدُ .

(B) Translate the following narrative into English.

### حَكَايَةٌ

حُكِيَ أَنَّ عُمَرَابْنَ عَبْدِ الْعَزِيزِ لَمَّا تَوَلَّ الْخِلَافَةَ دَخَلَ عَلَيْهِ وُفُودُ الْمُهَمَّتِينَ مِنْ كُلِّ جَهَةٍ . فَتَقدَّمَ مِنْ وَفْدِ الْحِجَارَيْنَ لِلْكَلَامِ عَلَامٌ صَغِيرٌ لَمْ تَبْلُغْ سُنُّهُ إِحْدَى عَشَرَةَ سَنَةً . فَقَالَ عُمَرُ ارْجِعْ وَلِيَتَقدَّمَ مَنْ هُوَ أَسْنَ فَقَالَ الْعَلَامُ أَيَّدَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ الْمَرءُ بِأَصْعَرِيْهِ قَلْبِهِ وَلَسَانِهِ فَإِذَا مَنَحَ اللَّهُ الْعَبْدَ لِسَانًا لَأَفْظُوا وَ قَلْبًا حَافِظًا فَقَدْ اسْتَحْقَ الْكَلَامَ وَلَوْ كَانَ الْفَضْلُ بِالسِّنِّ يَا أَمِيرَ الْمُؤْمِنِينَ لَكَانَ فِي الْأُمَّةِ مَنْ هُوَ أَحَقُّ بِمَجْلِسِكَ هَذَا . فَتَعَجَّبَ عُمَرُ مِنْ كَلَامِهِ وَأَنْشَدَ :

وَلَيْسَ أَخْوُ عِلْمٍ كَمَنْ هُوَ حَاهِلٌ  
صَغِيرٌ إِذَا التَّفَتَ عَلَيْهِ الْمَحَافِلُ

تَعْلَمُ فَلَيْسَ الْمَرءُ يُولَدُ عَالِمًا  
وَإِنَّ كَبِيرَ الْقَوْمِ لَا يَعْلَمُ عِنْدَهُ

(C) Translate the following poem into English.

### أشعار

وَإِنْ أَنْتَ أَكْرَمْتَ اللَّهِيْمَ تَمَرَّدًا  
وَاللُّؤْمُ مَقْرُونٌ بِذِي الْإِخْلَافِ  
وَتَرَى اللَّهِيْمَ مُجَانِبًا إِلَيْنَا فِي  
الْإِنْصَافِ

إِذَا أَنْتَ أَكْرَمْتَ الْكَرِيمَ مَلَكْتُهُ  
إِنَّ الْوَفَاءَ عَلَيَ الْكَرِيمِ فَرِيْضَةٌ  
وَتَرَى الْكَرِيمَ لِمَنْ يُعَاشُ مُنْصِفًا

وَرَحِيْ المُنْوَنِ عَلَيَ الْأَنَامِ تَدُورُ  
لَا قَادِرٌ فِيهَا وَ لَا مَقْدُورٌ

خَفْضٌ هُمُومَكَ فَالْحَيَاةُ غُرُورٌ  
وَالْمَرءُ فِيْ دَارِ الْفَنَاءِ مُكَلَّفٌ

(D) Translate the following letter into English.

مَكْتُوبٌ مِنَ الْوَلَدِ إِلَيْ أُمِّهِ

إِلَيْ حَضْرَةِ الْوَالدِ الْمَاجِدِ الْمُحْتَرَمِ  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
إِنِّي كُنْتُ كَتَبْتُ قَبْلَ ثَلَاثَةَ أَشْهُرٍ إِلَيْ أَخِي الْعَزِيزِ وَأَخْبَرْتُ أَنِّي تَمَتَّ  
الْجُزْءُ الْأَوَّلُ مِنْ كِتَابِ تَسْهِيلِ الْأَدَبِ وَالْيَوْمَ أُبَشِّرُكُمْ بِأَنِّي تَعْلَمْتُ الْجُزْءَ  
الثَّانِيَ أَيْضًا فَلَلَّهِ الْحَمْدُ وَلَهُ الشُّكْرُ.  
يَا أُمِّي الْمُكَرَّمَةِ أَلَاَنَّا أَفْهَمُ الْلِّسَانَ الْعَرَبِيَّ أَكْثَرَ مِنْ مَا كُنْتُ أَفْهَمُهُ قَبْلَ  
هَذَا . لَأَنِّي تَعْلَمْتُ فِي الْجُزْءِ الثَّانِيِّ جَمِيعَ الْأَبْوَابِ مِنَ الْأَفْعَالِ الْثَّلَاثَيَّةِ  
وَالرُّبَاعِيَّةِ الْمُجَرَّدَةِ وَالْمَزِيدَةِ .  
وَمَا عَدَّا ذَلِكَ حَفِظْتُ كَثِيرًا مِنَ الْأَلْفَاظِ الْعَرَبِيَّةِ وَتَعْلَمْتُ جُمِلَةً مِنْ قَوَاعِدِ  
الصَّرْفِ وَالنَّحْوِ وَمِنْ تَرَاكِيبِ الْجُمَلِ الْإِسْمِيَّةِ وَالْفَعْلِيَّةِ .  
وَبِحَمْدِ اللَّهِ إِنِّي أَقْدَرُ أَنْ أُتَرْجِمَ كَثِيرًا مِنَ الْجُمَلَاتِ مِنَ الْعَرَبِيِّ إِلَيْ الْهِنْدِيِّ  
وَمِنَ الْهِنْدِيِّ إِلَيْ الْعَرَبِيِّ .  
وَالخُلاصَةُ أَنِّي بِفَضْلِ اللَّهِ تَعَالَى تَعْلَمْتُ فِي سِتَّةِ أَشْهُرٍ مَا لَا يَتَعَلَّمُ طَلَبَةُ  
الْمَدَارِسِ الْعَرَبِيَّةِ الرَّائِجَةِ عَلَيِ الْمِنْهاجِ الْقَدِيمِ فِي سَتِينِ . خُصُوصًا تِلْكَ

الطلبة لا يقدرون مطلقاً أن يترجموا من الهندية إلى العربي أو يكلموها أو يكتبوا مكتوبًا صغيرًا.

ولما أقرأ الجُزءَ الثالثَ وَأَتَعَلَّمُ أَقْسَامَ الْأَفْعَالِ الْغَيْرِ السَّالِمَةِ يَحْصُلُ لِيْ قُدْرَةٌ مَزِيدَةٌ عَلَيِ التَّكَلُّمِ وَالتَّرْجَمَةِ وَإِذْنِ أُرْسِلَ فِيْ كُلِّ أَسْبُوعٍ مَكْتُوبًا إِلَيْ حَضْرَتِكُمْ إِنْ شَاءَ اللَّهُ تَعَالَى .

وَالسَّلَامُ عَلَيْ أُمِّيِ الْمُحْتَرَمَةِ وَأَخْوَاتِي وَإِخْوَانِيِ الْمُكَرَّمِينَ وَدُمْتُمْ سَالِمِينَ.  
وَلَدُكُمُ الْخَادِمُ  
عَبْدُ الرَّحْمَانِ

## **Supplement**

### ***Some Beneficial Information***

#### **(1) The definitions of (علم الصرف) and (علم النحو)**

The rules that have been developed for learning to speak correctly are of two types: (1) علم النحو (2) علم الصرف (علم الصرف) is that subject in which the rules of recognizing words and their changes are mentioned.

Arabic Morphology (علم الصرف) is the subject in which the rules of the mutual relationship of words and the condition of their declension are indicated.

Arabic Grammar (علم النحو) is the subject in which the rules of the mutual relationship of words and the condition of their declension are indicated.

Note 1: You have learnt some of the rules of Arabic Morphology and Grammar in this book. The remaining rules will be explained, if Allāh wills, in the remaining volumes.

## (2) Analysis (التحليل)

Analysis (تحليل) is to evaluate each word separately in speech. This is of two types: (1) **التحليل الصّرفيّ** (2) **التحليل النّحوّي**.

Morphologic analysis is evaluation in accordance to the rules of Arabic Morphology while grammatical analysis is evaluation in accordance to the rules of Arabic Grammar.

Grammatical analysis is also called **تّركيب** (to join) because the words are generally joined after an individual analysis.

As far as Morphologic analysis is concerned, you can now evaluate the following matters:

- Firstly, recognize the types of words used in the sentence and which one is a noun, which one a verb and which one a particle. Then with regards to a noun, observe the following factors:
  - (1) Is the noun definite or indefinite? If it is indefinite, is it a noun or an adjective? If it is definite, to which category does it belong, that is, is it a proper noun, pronoun, etc?
  - (2) Is it derived or non-derived? If it is derived, what

type of derived noun is it? Is it (اسم الفاعل), (اسم التفضيل), (اسم الصفة), (اسم الالة), (اسم الظرف), (المفعول) or (اسم المبالغة)?

- (3) Determine the amount of root letters. Is it triliteral, quadrilateral or having five radicals? Is it (مفرد) or (مزيد) (فيه)?
- (4) Is it singular, dual or plural? If it is plural, is it a sound plural or a broken plural? If it is a broken plural, on what scale is it?
- (5) Is it a masculine word or a feminine word? What is the sign of its being feminine?
- (6) Is it fully declinable (معرّب) or indeclinable (مبني)?

If it is a verb, consider the following factors:

- (1) What is the tense? Is it the (الماضي) or (المضارع) tense?
- (2) What word-form is it? Is it the third person, second person or first person? Is it masculine or feminine? Is it singular, dual or plural?
- (3) Look at the number of root letters. Is it triliteral or quadrilateral? Is it (مفرد) or (مزيد فيه)?
- (4) Is it active or passive? Is it transitive or intransitive?
- (5) Is it fully declinable (معرّب) or indeclinable (مبني)?

If the word is a particle, see what kind of particle it is. Is it from among the حروف النفي (حروف النفي), حروف الإستفهام (حروف حارة), حروف النداء (حروف النداء), or حروف الناصبة للمضارع (حروف الناصبة للمضارع) or حروف التأكيد (حروف الجازمة)?

In a grammatical analysis, you can evaluate the following:

- (1) Is it a complete compound or incomplete?
- (2) If it is an incomplete compound, what type is it? Is it (مركب إضافي) or (مركب توصيفي)?
- (3) If it is (مركب توصيفي), which word is the (موصوف) and which word the (صفة)?
- (4) If it is (مركب إضافي), which word is the ( مضاد) and which word the (إليه)?
- (5) If it is a complete compound, what type is it? Is it (جملة فعلية) or (جملة اسمية)?
- (6) If it is (جملة اسمية), which word is the (مبتدأ) and which word the (خبر)?
- (7) If it is (جملة فعلية), which word is the ( فعل). Which word is the (فاعل) or (نائب الفاعل)? Which word is the

(مفعول)?

(8) Look at the (إعراب) of each word. That is, if it is a verb, is it in (حالة الجزم) or (حالة النصب), (حالة الرفع)? If it is a noun, is it in (حالة النصب) or (حالة الجرّ) (حالة الجرّ) or (حالة النصب)?

(9) If a noun is (مرفوع), why is it so? Is it because of being the subject or predicate?

(10) If a noun is (منصوب), why is it so? Is it a (مفعول) or a noun succeeding the particle (إن) or a predicate of the verb (كان)? Or does it indicate the condition of the (مفعول) or (فاعل)?

(11) If a noun is (محور), why is it so? Does it appear after a (مضاف إليه) or is it (حرف جرّ) or (مضاف إليه)?

(12) Observe the (إعراب) of each word and see what type it is. Does it have (إعراب بالحركات) or (إعراب بالحروف)?

The analysis of several sentences has been mentioned before this. Hereunder a few more sentences are analyzed so that you can in future, analyze simple sentences yourself.

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## Analysis No.1

The sentence is : (الرّجَالُ قَوَّامُونَ عَلَيِ النِّسَاءِ)

The morphologic analyis will be as follows:

|             |  |
|-------------|--|
| الرّجَالُ   | اسم معّرف باللام ، الجمّع المكسّر ، مذكر ، اسم<br>جامد ، ثلاثي مجرّد ، معرّب       |
| قَوَّامُونَ | اسم ، الجمّع المذكر السالم ، مشتق ، اسم مبالغة ،<br>ثلاثي مجرّد ، معرّب            |
| عَلَيِ      | حرف جرّ ، مبني   |
| النِّسَاءِ  | اسم معّرف باللام ، جمّع مكسّر ، واحده امرأة ،<br>مؤنث ، جامد ، ثلاثي مجرّد ، معرّب |

The grammatical analyis will be as follows:

|  |  |
|--|--|
| The مبتدأ (مبتدأ) and the الخبر (خبر) together form a جملة اسمية (جملة اسمية). | الرّجَالُ  |
|  | مبتدأ ، مرفوع ، رفعه<br>بالضمة ،<br>خبر ، مرفوع ، رفعه<br>ب(وْنَ)، |

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|             |                     |          |
|-------------|---------------------|----------|
| متعلق الخبر | حرف جرّ             | علَي     |
|             | محرر ، جرّه بالكسرة | النسَاءِ |

## Analysis No.2

The sentence is: (كتَبَ مَحْمُودٌ كِتَابًا طَوِيلًا إِلَيْ أَخِيهِ)

The morphologic analysis will be as follows:

|   |           |
|---|-----------|
| ال فعل الماضي ، صيغته واحد مذكر غائب ، ثلثي<br>مفرد ، المتعدي ، المبني                          | كتَبَ     |
| اسم علم ، واحد ، مذكر ، مشتق ، اسم مفعول مِنْ<br>حَمْدٌ ، ثلثي مفرد ، معرب                      | مَحْمُودٌ |
| اسم نكرة ، واحد ، مذكر ، مشتق ، ثلثي مفرد ،<br>معرب   | كِتَابًا  |
| اسم نكرة ، واحد ، مذكر ، مشتق ، اسم الصفة ،<br>ثلاثي مفرد ، معرب                                | طَوِيلًا  |
| حرف جرّ ، مبني  | إِلَيْ    |
| أَخٌ = اسم نكرة ، واحد ، مذكر ، جامد ، ثلثي<br>أصله أَخُوٌّ ، معرب<br>هـ = الضمير المحرر المتصل | أَخِيهِ   |

The grammatical analysis will be as follows:

|   |   |                  |
|---|---|------------------|
| <p>The grammatical analysis will be as follows:</p> <p>The (فاعل), the (فعل), the (فاعل) and the (مفعول) متعلق (مفعول) together form a (ال فعل) (جملة فعلية).</p> | <p>الفعل الماضي المبني على الفتح</p>        | <p>كتب</p>       |
|   | <p>فاعل ، مرفوع ، رفعه بالضمة</p>           | <p>مَحْمُودٌ</p> |
|   | <p>مفعول ، منصوب ، نصبه بالفتحة ، موصوف</p> | <p>كِتابًا</p>   |
|   | <p>صفة ، منصوب ، نصبه بالفتحة</p>           | <p>طَوِيلًا</p>  |
|   | <p>حرف جرّ</p>                              | <p>إِلَيْ</p>    |
| <p>متعلق الفعل</p>  | <p>محرر ، جرّه بالياء ، مضاف = مضاف</p>     | <p>أَخِيهِ</p>   |
|   |   | <p>إِلَيْهِ</p>  |

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The End of Volume Two

فَلَلَّهُ الْحَمْدُ

رَبُّنَا تَقْبِلُ مَنَا إِنْكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

وَ الْحَمْدُ لِلَّهِ  
وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ

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مَفْوَظَاتٌ  
جَمِيعَ الْحَقُوقِ